

MALFUZAT

————— *of* —————

The Promised Messiah & Mahdi^{as}

Dated November 1907 through May 1908

ENGLISH TRANSLATION OF URDU VOLUME 10

Malfuzat — English translation of Urdu Volume 10

Dated November 1907 through May 1908

Sayings and Discourses of Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi, peace be upon him,
Founder of the Ahmadiyya Muslim Community

First published in Urdu in Rabwah, Pakistan, 1960s

First English translation published in the UK, 2022

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Published by

Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park
Guildford Road
Farnham, Surrey GU9 9PS, UK

Printed in UK at

For further information, please visit www.alislam.org

ISBN 978-1-84880-993-1

10 9 8 7 6 5 4 3 2 1

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(English translation of Urdu Volume 10)

Dated November 1907 through May 1908

Sayings and Discourses of

Hazrat Mirza Ghulam Ahmad

*The Promised Messiah and Mahdi^{as},
Founder of the Ahmadiyya Muslim Community*

*Published under the auspices of Hazrat Mirza Masroor Ahmad,
Imam and Head of the Worldwide Ahmadiyya Muslim Community,
Fifth Successor to the Promised Messiah^{as}, may Allah be his Helper*

ISLAM INTERNATIONAL PUBLICATIONS LTD.

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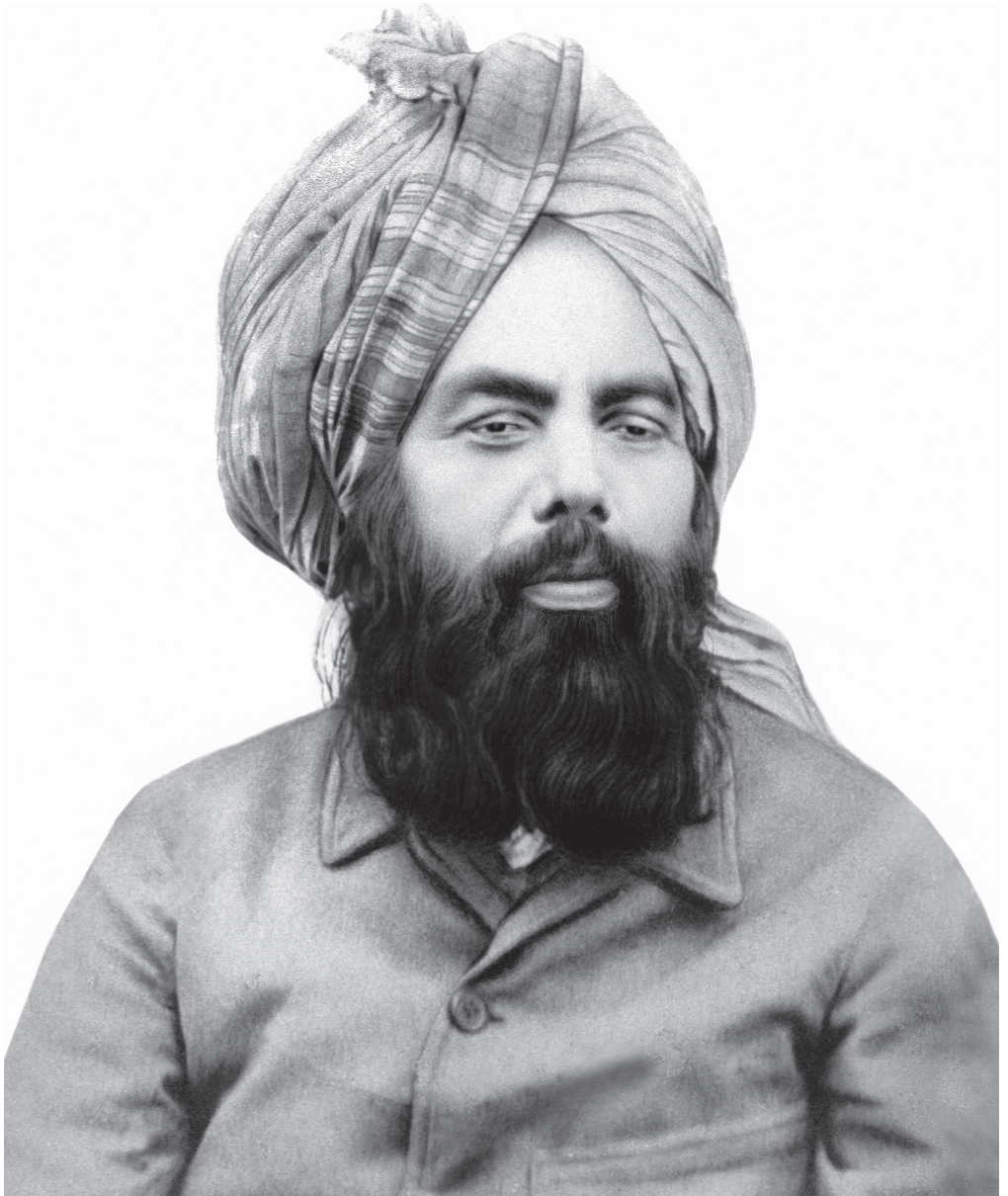
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Hazrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi^{as}

ABOUT THE PROMISED MESSIAH^{AS}

Hazrat Mirza Ghulam Ahmad^{as} was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God to achieve moral and spiritual perfection.

Hazrat Mirza Ghulam Ahmad^{as} started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be that very Reformer of the Latter Days as prophesied by various religions under different titles. He claimed to be that very Prophet who the Holy Prophet Muhammad^{sas} said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of Divine power was demonstrated, and the institution of *Khilafat* (successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, presented by the Holy Prophet Muhammad^{sas}, and in the book of the Promised Messiah^{as}, *al-Waṣiyyat*. Hazrat Mirza Masroor Ahmad^{aba} is the Fifth Successor to the Promised Messiah^{as} and the present head of the Ahmadiyya Muslim Community.

FOREWORD

The *Malfuzat* are a compilation of discourses, letters and narrations of the Promised Messiah, may peace of Allah be upon him. They offer a unique insight into the interactions between the Promised Messiah^{as} and his eager audiences—great and small—and how his Divinely inspired wisdom and intellect quenched the souls of a world thirsting for guidance. These indescribably enchanting experiences compelled eyewitnesses to record them in an attempt to seize those special moments for future generations, in the hopes that they might somewhat behold the magnetic aura radiating from the long awaited Imam of the Age.

This present edition of *Malfuzat* is the complete English translation of the Urdu Volume 10, and covers the period from November 1907 through May 1908. This period represents the last several months of the Promised Messiah's life and testifies to his selfless dedication and tireless efforts to bring about the victory of Islam over ignorance right up to his final breath. Upon reading these accounts, one cannot help but feel an immense debt of gratitude for the revolutionary ideas and innovative arguments with which he quickened a nation that was all but dead.

I would like to express my heartfelt gratitude to all who worked to bring this work to fruition. A preliminary translation was drafted by the late Lutfur Rahman. This was used as a basis for a new translation performed by Khalil Malik and Naser-ud-Din Shams. This manuscript was then verified against the Urdu by Waseem Ahmad Sayed,

making the necessary revisions with the assistance of Munawar Ahmed Saeed, Mubashar Ahmad, Khurram Khan, and Bilal Ahmad Rana. The formatting team consisted of Faraz Hussain, Kashif Baloch, Bushra Shahid, Luqman Mahmood, Hassan Khan, and Kashifa Wahab Mirza. Attiya Mirza, Fouzan Mansoor Pal, Linta Khan, Maryam Bhatti, and others contributed in various capacities as requested. This entire effort was coordinated by Tariq Amjed and Mirza Abdul-Wahab.

Considerable support for researching and referencing was provided by Wakalat-e-Tasnif, Nazarat Isha'at, and the Research Cell—coordinated primarily by Sabahat Ahmed Cheema. This humble one enjoyed the good fortune and blessings of receiving invaluable guidance and direction from Hazrat Khalifatul-Masih V^{aba} throughout the entire process.

May Allah the Almighty reward each and every individual for their various contributions and their selfless sacrifices in making the message, example, and cause of the Imam of the Age, Hazrat Mirza Ghulam Ahmad^{as}, accessible to English-speaking audiences across the globe. *Allahumma Aameen.*

al-Haaj Munir-ud-Din Shams

Additional Wakilut-Tasnif, London

July 2022

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ²

PREFACE

Written in Volume 10 of the Urdu Malfuzat (First Edition)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ³
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ⁴

This is the tenth and final volume of the blessed sayings and discourses of the Promised Messiah, peace and blessings be upon him. With these words came the completion of the blessed sayings and discourses from the holy life of the Promised Messiah, peace be on him, and after which his holy soul left its earthly body behind and departed on its flight to his Dearly Beloved Lord. This volume comprises the sayings and discourses from November 1907 CE till 26 May 1908 CE. The compilation and editing of this volume, is also, as previously, the most excellent result of the exhaustive efforts and comely endeavours of Respected Maulvi Muhammad Ismaeel Sahib Diyalgarhi.

فَجَزَاهُ اللَّهُ تَعَالَى أَحْسَنَ الْجَزَاءِ فِي الدُّنْيَا وَالْآخِرَةِ

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
 2. We praise Him and invoke blessings upon His Noble Messenger^{sas}. [Publisher]
 3. In the name of Allah, the Gracious, the Merciful. [Publisher]
 4. We praise Him and invoke blessings upon His Noble Messenger^{sas}. [Publisher]

May Allah the Exalted reward him with the best of rewards in this world and the Hereafter.

The holy company of the Promised Messiah, peace be upon him, the Champion of Allah in the mantle of Prophets, had the messianic effect of bestowing everlasting life upon the spiritually dead, and worked like the trumpet of Israfil upon those who were receiving these spiritual benefits. But the manifestation of these results of the holy gatherings of the Promised Messiah^{as} was not confined to just the personalities who benefitted directly by presenting themselves in person in the court of His Holiness. Not at all. Indeed, the circle of its impact was not confined to that limited time but was far wider, universal, and enduring; for, it was also decreed by Almighty Allah that the coming generations should also benefit and attain satisfaction from the innumerable blessings and beneficence of the company of the Promised Messiah^{as} just like those who benefitted by being in his presence. It was for this reason that Allah the Exalted had provided the Promised Messiah^{as} such pure-natured holy disciples whose pure hearts were filled to the brim with the passion and desire to somehow capture these holy words of reformation and thus safeguard and preserve them forever. May innumerable blessings and mercies of Allah the Exalted descend upon those holy ones who took such great pains as to work day and night in order to preserve all the holy words of the Promised Messiah^{as} in written form. These holy personages would constantly remain with the Promised Messiah^{as} and were perpetually bent upon fully achieving this purpose. Surely these personages endowed with these holy attributes became the embodiment of this Divine declaration and attained, by way of reflection and shadow, the heavenly name which is mentioned in the Holy Quran as follows:

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝

He utters not a word but there is by him a guardian angel ready to record it [Sūrah Qāf, 50:19].

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

For him (the Messenger) is a succession of *angels* before him and behind him; they guard him by the command of Allah [*Sūrah ar-Ra'd*, 13:12].

And the annals of history have preserved for eternity their good name together with the heavenly title:

ثَبَّتَ اسْتِ بِرْ جَرِيدِهِ عَالَمِ دَوَامِ شَانِ

Their magnificence has been written in the record of the world for eternity.

The sayings and discourses of the Promised Messiah, peace be upon him, are an excellent escort and guide for maintaining the freshness of faith and development of high morals by reading which the scene of the gatherings of the Promised Messiah^{as} comes immediately before one's very eyes. That ecstasy and exhilaration that would develop in the hearts of those present in the company of the Promised Messiah^{as}, develops even today by reading his sayings and discourses in accord with the state of one's own advancement, providing only that these words are studied with heartfelt attention, sincerity and full devotion, and an effort is made by one to abide by these directions. Drawing the attention of the Jama'at to this, the Promised Messiah^{as} says:

I am never pleased just with the large numbers of [people belonging to] my Jama'at [Community].... Rather, only such people deserve to be called the Jama'at when they are acting upon the real objectives of entering into the *Bai'at*—when a pious change has truly taken place in them, their lives have become totally cleansed of the filth of sin; when having escaped from the clutches of carnal desires and of Satan, they have become absorbed in seeking the pleasure of God Almighty, they discharge the rights of God and the rights of His servants

in a comprehensive fashion with an open heart, and a passion develops in them for their faith and for its propagation; when they become devoted to God having annihilated their own desires, passions, and ambitions. (*see* page 178)

May Almighty Allah grant us the ability, in accordance with the desire of the Promised Messiah, to make ourselves like the persons His Holiness^{as} came to bring into being.

The Promised Messiah^{as} says:

... in this tribulation-filled time, Allah Almighty has willed to form a distinct body [of Muslims] by eradicating impurity that He might illustrate to the world that this is what is [truly] called 'Islam'. (*see* p. 449)

O my Lord, declare it to be so. *Aameen*, O Lord of all the worlds!

Humbly,
Abdul-Latif Bahawalpuri

PUBLISHER'S NOTE

Please note that, in the translation that follows, words given in parentheses () are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets []. Footnotes given by the publisher are marked '[Publisher]'.

References to the Holy Quran contain the name of the Surah followed by a chapter and verse number(s), e.g. *Sūrah al-Jumu'ah*, 62:4, and count *Bismillahir-Rahmanir-Rahim* ('In the name of Allah, the Gracious, the Merciful') as the first verse in every chapter that begins with it. All references taken from the Bible are from the King James Version (KJV).

The content of the book comes primarily from the newspapers *al-Ḥakam* and *(al)-Badr*. A footnote reference is inserted at the end of each dated section of *Malfūzat*, noting where it was taken from.

The following abbreviations have been used:

ṣas *ṣallallahu alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{ṣas}.

as *alaihis-salam*, meaning 'may peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{ṣas}.

aba *ayyadahullahu Ta'ala binasribil-Aziz*, meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Hazrat Mirza Masroor Ahmad^{aba}, Khalifatul-Masih V.

Readers are urged to recite the full salutations when reading the book.

When citing the names of Quranic Chapters and the titles of foreign books, we have adopted the following system established by the Royal Asiatic Society for our transliteration:

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.
- ث *th* – pronounced like *th* in the English word *thing*.
- ح *h* – a guttural aspirate, stronger than *h*.
- خ *kh* – pronounced like the Scottish *ch* in *loch*.
- ذ *dh* – pronounced like the English *th* in *that*.
- ص *s* – strongly articulated *s*.
- ض *d* – similar to the English *th* in *this*.
- ط *t* – strongly articulated palatal *t*.
- ظ *z* – strongly articulated *z*.
- ع ' – a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.
- ق *q* – a deep guttural *k* sound.
- ء ' – a sort of catch in the voice.

Short vowels are represented by:

- a* for ——— (like *u* in *bud*).
i for ——— (like *i* in *bid*).
u for ——— (like *oo* in *wood*).

Long vowels by:

- ā* for ——— or ٲ (like *a* in *father*).
ī for ٲ ——— or ——— (like *ee* in *deep*).
ū for ٲ ——— (like *oo* in *root*).

Other vowels by:

- ai* for ٲ ——— (like *i* in *site*).
au for ٲ ——— (resembling *ou* in *sound*).

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ٲ is represented by *n*, we have indicated the Urdu ٲ as *n̄*. As noted above, the single quotation mark ' is used for transliterating ٲ which is distinct from the apostrophe ' used for ٲ.

We have not transliterated some Arabic words which have become part of the English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan, and ummah. The Royal Asiatic Society's rules of transliteration for names of persons, places, and other terms, are not followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style.

Malfuzat

English translation of Urdu Volume 10

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
وَعَلَى عَبْدِهِ الْمَسِيحِ الْمُوعُودِ²

UNDATED³

Opposition is Advantageous

It was mentioned that a prominent Muslim cleric is Mirwaiz in Kashmir. He initially remained silent about this Movement, but ever since Maulawi Abdullah issued public notices accosting him, he has also become hostile in his sermons.

The Promised Messiah^{as} observed:

In this case, the conduct of Maulawi Abdullah was appropriate. Opposition should not be feared, rather it can be beneficial. This is the very mode of operation that has been ongoing since time immemorial. Whenever any Prophet is raised, people begin to oppose him, making use of [every] revile and reproach. In this process, people also get an opportunity to peruse the

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1. In the name of Allah, the Gracious, the Merciful. [Publisher]
 2. We praise Him and invoke blessings upon His Noble Messenger, and upon his servant the Promised Messiah. [Publisher]
 3. These *malfuzat* [discourses] are most likely dated late October 1907 or early November 1907, but Allah knows best. [Publisher]

books and learn the correct facts. Worldly people who are preoccupied with their mundane affairs, have no time to pay attention to religious matters, yet on account of the hostility, they too are afforded an opportunity to reflect and ponder for themselves. And as a result of their hue and cry, other people are drawn in this direction, intrigued to seek out the truth of the matter.

Many people wrote to me recounting the names of Maulawi Muhammad Husain [of Batala] or Maulawi Sana Ullah [of Amritsar] etc., that upon reading their belligerent writings, it occurred to them to obtain and peruse my writings as well. And when they read my books, they found them overflowing with spirituality, and the truth became clear to them.

When one pays attention, his inherent sense of equity indicts him. Where a storm of blazing opposition emerges, therein a jama'at [a group of people] comes into existence. Before the advent of a Prophet, the good and the bad all act like they are brethren, but after the advent of a Prophet, a distinction appears between them. The auspicious are separated from the wretched. If the Holy Prophet, peace and blessings of Allah be upon him, had not proclaimed to the opponents:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ حَصَبُ جَهَنَّمَ¹

Meaning, 'You and the gods you worship are all deserving of Hell', the disbelievers would not have mounted such an opposition. But they were incensed upon hearing such statements about their gods.

Most of the opposition occurred in the Punjab and this is precisely where most people have joined the Jama'at

1. *Sūrah al-Anbiyā'*, 21:99 [Publisher]

[Community]. Allah the Exalted tells us that initially people are like one nation. After the advent of a Prophet they become divided. The result of the prayer duel that Abu Jahl engaged with the Holy Prophet, peace and blessings of Allah be upon him, and the final prayer he uttered forth that, ‘O God! Perish this day the one who has sown discord in the land and severs ties of kinship’, was that he himself perished.

The predicament that had befallen the country with the advent of the Holy Prophet, peace and blessings of Allah be upon him, is evident from his prayer, as well as who the disbelievers blamed for the mutual discord. When an uproar is raised, then such men are also raised who adhere to justice and fear God Almighty.

It is the habit of the opponents of Prophets to become sticklers on the point of following their traditions and customs, and—losing hope in God Almighty—they firmly resolve to die upon this decision no matter what happens. Nevertheless, it is from these very people that God Almighty raises forth good-natured souls.

The Reason behind the Name ‘Ahmadi’

It was mentioned that some people criticize why Mirza Sahib [the Promised Messiah^{as}] has adopted the distinct name ‘Ahmadi’ for his Jama’at.

The Promised Messiah^{as} stated:

This name is only for identity as there are many other sects amongst Muslims; some are called Hanafi, some Shafi’i, and others Ahl-e-Hadith, etc. Since in this era the *jamali* [benevolent] attribute of the Holy Prophet, peace and blessings of

Allah be upon him, is being manifested in the spirit of his name 'Ahmad', this Jama'at is (named) 'Ahmadi'. This name was reserved for this era and this Jama'at. Previously some people became the leaders of some Jama'at and had 'Ahmad' as part of their name but God did not allow any Jama'ats to be named 'Ahmadi'. For instance, there was Imam Ahmad bin Hanbal. His Jama'at was called 'Hanbali'. There was Syed Ahmad Bareilvi. His Jama'at was called 'Mujahidin'. There was Sayyed Ahmad of Aligarh. People who shared his views were called 'Naturalist' and so on. No one has ever been named 'Ahmadi'.¹

UNDATED

Admonitory Occasions for Physicians

Different diseases were being discussed. The Promised Messiah^{as} observed:

Doctors have much occasion to derive benefit from observing tragic spectacles. All kinds of sick people come to them. Some get their hands and feet amputated. Others are so sick that they are like **لَا مِنَ الْأَحْيَاءِ وَلَا مِنَ الْأَمْوَاتِ** they can neither be counted among the living nor among the dead.

1. *Badr*, vol. 6, no. 45, p. 7, dated 7 November 1907

However, the frequency of these encounters desensitizes as well, and it must needs be, for a soft and tender-hearted person cannot perform this kind of work since it demands immense courage to perform surgery.

Present-Day Mullahs

The Promised Messiah^{as} said:

The mullahs of these present times are similarly forced to observe the many admonitory scenes of funerals. Unfortunately, they, too, have become hard-hearted. A newspaper wrote about a mullah in Calcutta. He was sued by someone to whom he owed some money. He pleaded in his defence that in the current year Calcutta was enjoying good health and not many people were dying. Therefore, he could not make any payment, but—as many people were forecast to die in the subsequent year on account of famine and disease—he expects decent income and then to pay off the loan.

Similarly in this city, were two brothers, both being mullahs who were locked in a mutual feud, causing the Muslim households in the area to be divided between them. One of the mullahs took exception on the basis that the people in his division were generally of short stature and upon their deaths, the sheets covering their coffins that would be taken off, would also be short [resulting in lower profits when sold].

These people have descended to such depths. May Allah have mercy!

Divinely Inspired Translation of a Quranic Verse

The Promised Messiah^{as} said:

Once I was reflecting upon the Urdu translation for the Quranic verse:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا¹

Thereupon I was inspired to write the following couplet:

کوئی اس پاک سے جو دل لگاوے کرے پاک آپ کو تب اس کو پاوے
He who seeks the love of the Pure One,
Must first purify himself, for only then would he meet Him.

Erroneous Terminology of Tasawwuf

The Promised Messiah^{as} said:

Straightforward, true, and simple logic is what is present in the Holy Quran. There is no complexity in it. It is a straight path that God has taught us. One should study the Quran carefully and make note of the dos and don'ts discreetly and act upon them, and just by doing this, he will get to please his God. As for the phraseology coined by the philosophers and Sufis [Mystics]—they mostly become cause for people to stumble because they embody ambiguities and intricacies.

1. Surely, he prospers who augments it, and he who corrupts it is ruined (*Sūrah ash-Shams*, 91:10–11). [Publisher]

The Promised Messiah^{as} said:

A venerable person has written—I believe in good faith with some good intention, despite his statement being incorrect—that Sheikh Abdul Qadir Jilani was not a perfect saint and as his *nuzul* [descent] was not complete, he only had *su'ood* [ascent], and that is why he showed many miracles. Had his *nuzul* been perfect, he would not have shown any miracle. The extent to which this statement contradicts the Holy Quran is quite obvious. This statement is totally against the Holy Quran and the Hadith. The truth is that Sheikh Abdul Qadir Jilani was from among the perfect servants of God. If one were to criticize him for his miracles, then this criticism would extend to all Prophets. Such is the consequence of following the wrong phraseology of these Sufis, which is not affirmed by the Holy Quran and Hadith.

Divine Wisdom in Revelations Being Lost from Memory

The Promised Messiah^{as} said:

Hardly a night passes when I am not shown some vision concerning the future. Many of these matters slip from memory by the morning and I am unable to record them to prevent them from being forgotten. Therein lies the wisdom of God. He makes me remember what He desires to be remembered and makes me forget what He desires to be forgotten.¹

1. *Badr*, vol. 6, no. 47, p. 10, dated 21 November 1907

UNDATED

Prophecies of Warnings can be Averted

The Promised Messiah^{as} said:

God Almighty is capable of doing anything. It is experienced by me that, at times, I receive a revelation which consists of a prophecy. If it pertains to a dire future event and I start praying, many a time it gets abrogated—say, after an hour—and it is countermanded by another command of God Almighty.

Revelations through Angels

The Promised Messiah^{as} said:

During some revelations, even though the angel is not visible, the purport of the wording shows that the discourse has descended through an angel by, for instance, the presence of such words in the revelation as: **قَالَ رَبُّكَ** [Your Lord has said] and **مَا نَنْزِلُ إِلَّا بِأَمْرِ رَبِّكَ** [we (angels) do not come down save by the command of your Lord].

Historic Status of Qadian

The Promised Messiah^{as} said:

Five hundred *huffaz-Quran* [people who have memorized the whole Quran] used to live here in Qadian. At that time it was called Islampur. Now you cannot find that many *huffaz* even in the big cities of India. The Sikhs destroyed its Islamic grandeur. Lots of Sikhs used to live here. Some of them had fought battles against Syed Ahmad. But gradually all passed away, and there are, maybe, just a few left.

The Essence of Jihad

The Promised Messiah^{as} said:

The *maulawis* have misconstrued the issue of Jihad as well. It does not appear anywhere from the Holy Quran or the traditions of the Holy Prophet^{sas} or in the biography of the Holy Prophet^{sas} that any jihad to convert disbelievers to Islam was ever permitted in Islam or ever practiced.

For thirteen years, the Holy Prophet^{sas} and his Companions, may Allah be pleased with them, suffered torture at the hands of the disbelievers. Only when the transgression of the disbelievers exceeded all limits was permission granted to kill those who killed them [the Muslims], and Muslims, too, were permitted to raise their hand because they had been persecuted.

This is the very gist of Jihad. *Jizyah* [tax on non-Muslim citizens], which is a nominal tax, itself proves that Islamists were

commanded to allow the disbelievers to live peacefully under their sway.

At this point Hazrat Maulawi Noor-ud-Deen said that the Quranic verse:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَلَّ مَتَّ صَوَامِعُ وَبَيْعٌ وَصُلُوكٌ وَمَسْجِدُ يُذَكِّرُ فِيهَا
اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ¹

also proves that it is not permitted to wage war for the sake of religion or to attempt to eliminate other religions with the sword. Allah the Exalted desires to maintain the imprint of all religions. He accords special help to the True Religion which spreads on its own strength and is not in need of any jihad.

The Reason for Extolling the Prophets

The Promised Messiah^{as} said:

The atmosphere these days is that anyone who experiences a word of revelation flowing off his tongue during the night thinks he has become a *mulham* [recipient of Divine revelation] and begins to boast about it, failing to assess what the condition of his own soul is. Read the entire Holy Quran and see that it is nowhere written that God was pleased with any

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1. And if Allah did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allah is oft commemorated. And Allah will surely help one who helps Him. Allah is indeed Powerful, Mighty (*Sūrah al-Hajj*, 22:41). [Publisher]

person for the reason that he used to receive revelation. Rather, God Almighty has praised the Prophets in the Holy Quran for the reason that they demonstrated perfect sincerity and fidelity in the presence of God Almighty, performed righteous deeds, and discharged *huququllah* [the rights of God] and *haququl-ibad* [the rights of people]. It is highly detestable conduct that a man boast about a dream. It is a perilous mistake. These things do not merit prestige for a man.

The responsibility of man is to exert all of his energy in the cause of Allah the Almighty and act upon all the commandments of God Almighty. Only then would he become a *wali* [friend of Allah]. No claim can be accepted without proof. Without proof, even the Messengers are not accepted. Moses, peace be upon him, had also beseeched God for a proof which he might present before the world.¹

11 NOVEMBER 1907

(At the time of Zuhri Prayers)

Saeen Alam Din, resident of Dharowal, mentioned his spiritual escapades and related a variety of revelations and visions. He told of strange experiences in which he would consider himself superior to all Prophets

1. *Badr*, vol. 6, no. 48, p. 3, dated 28 November 1907

and Messengers, and (God forbid) would start claiming Divinity for himself, and at times he would consider himself as the intermediary and intercessor between Creator and creation and that people were dependent upon him, and then he would say he did not care at all and was not in need of anyone. He said that some Signs would be manifested by him in the future. Even more baffling was that he would also address the Promised Messiah^{as} and say, 'I believe you to be the Messiah and the Mahdi, and to be a great Imam the like of whom has never appeared before nor would ever appear in the future.' At the same time, he would also claim to be a follower of the Holy Prophet^{sas}. In short, he would utter one sentence that would seem to mean that he regarded himself to be better and more pure natured than the entire world and, with it, narrate strange visions of every kind for the be-all and end-all of discourses, and then, in the course of his conversation, he would start to describe himself as humble and worthless and so on.

In short, the poor man (may God, of His grace and munificence, have mercy on him) was caught in convoluted enigmas. He was also advanced in self-praise and arrogance. He was preoccupied with strange ups and downs while seemingly pursuing the stages [of spirituality] that were defined in the medieval ages. Even more of a crisis was that he had begun to regard himself as someone with a [spiritual] stature and had climbed many steps in self-aggrandizement and glorification. For this reason, Ahmadis of that area, considering him to be unhinged and insane, had removed him from leading the Prayers and considered it to be improper to offer the Prayer under his leadership. After hearing this kind of account of Saen [Alam Din], the Promised Messiah (peace be upon him) observed:

Recognition of a True Revelation

The essential point is that there are many different kinds of people found throughout the world, but the only condition in which a person can remain a Muslim is when he truly believes in the *Kalimah Tayyibah* لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ [‘There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah’] and fully acts upon it. After this, one should believe in the Holy Quran—that it is the true and perfect book of God Almighty and is the only scripture that bears the seal of God Almighty. One should act according to it. To conduct oneself according to its commandments and follow the example shown by the Holy Prophet, peace and blessings of Allah be upon him, is the Straight Path. Beside it, no writing, vision, dream, or revelation is credible without validation. A revelation is not worth believing unless it bears the seal of God Almighty.

How could staunch disbelievers like the Arabs have accepted the Holy Quran if it did not bear the seal of God Almighty? Even when I receive a vision, dream, or revelation, it is my practice to submit it and present it to the Holy Quran.

And also remember that even if a revelation is in concordance with the Holy Quran, but has no Sign accompanying it, it is also not worth accepting. Only that revelation is acceptable which is in concordance with the Holy Quran and also has Signs in its support. If someone says that he has been conferred a specific office from the court of the king but bears no distinction and has no imperial embellishment and contingent of soldiers accompanying him, he would get no respect simply by saying that he has been conferred such and such rank.

The Noble Prophet, Peace and Blessings of Allah be upon Him, was Innocent and Khatamul-Anbiya

I truly believe that the Holy Prophet, peace and blessings of Allah be upon him, is the innocent Prophet upon whom all the excellences of prophethood ended [in culmination]. Every kind of perfection and rank ended in him. He was bestowed the complete and comprehensive Book after which no other shariah will come till the Day of Resurrection. It is the Word that bears the seal of God Almighty which had descended upon the Holy Prophet, peace and blessings of Allah be upon him, with thousands of angels and under their protection. Should there be any [Divine] inspiration, vision, or revelation, so long as they are not in conformity with it, they cannot be deemed from Allah. Of course, if any inspiration or revelation is in concurrence with it and also has Signs in its support, I would be the first of all to accept it. It is not within my power to dispute or debate it even in the least.

Three Types of Visions and Revelations

Revelations, visions, or dreams are of three types.

First are those which are from God. These descend upon those who have achieved perfect purification of the soul. This is achieved after many a [spiritual] death and self-negation. Such a person is totally divorced from the passions of the ego and such death befalls him which incinerates all his inner impurities and through which he draws near to God and distant from Satan; for, the one who is near is the very one whose voice is heard.

The second is *hadithsun-nafs* [whispering of the self] which involves one's personal desires and it has much to do with his own thoughts and ambitions just as the well-known saying goes, 'A cat only dreams of cat food.' He only sees what he is already contemplating in his heart. One's own ideas can become revelations or visions for him. As children dream from the story-books which they have read during the day and just as the same sentences that children have read in books during the daytime flow on their tongue [during their sleep] at night, the case is the same with *hadithsun-nafs*.

The third are Satanic revelations. Satan casts various amazing deceptions in these, sometimes showing a golden throne and sometimes—through a strange show of spectacles—making a variety of optimistic promises. Once Sayyed Abdul Qadir, may the mercy of Allah be upon him, was shown Satan [seated] upon his golden throne, saying: 'I am your God. I have accepted your worship and henceforth, you don't need to worship. Things that are unlawful for others are hereby made lawful for you.'

Sayyed Abdul Qadir, may the mercy of Allah be upon him, replied: 'Get thee hence, O Satan! How could the things that were unlawful for the Holy Prophet, peace and blessings of Allah be upon him, be lawful for me?'

Thereupon Satan said, 'O Abdul Qadir! You have escaped my hands through the superiority of your knowledge; otherwise, very few escape at this stage.'

Hearing this Saen [Alam Din] spoke up and asked 'Where do I stand and what is my status and what is my condition?'

The Promised Messiah replied, 'I don't have any knowledge of which stage you are at. Do a lot of repentance and seek Allah's forgiveness.'

Advice for Those who are Recipients of Revelation

I say these things not just for you but for all. There must be close to fifty or sixty people in our Jama'at who make such claims. Look, the claim that the Holy Prophet, peace and blessings of Allah be upon him, made that he was a recipient of revelation, was not without Signs. When the disbelievers demanded evidence as proof that his revelation was from God, the following reply was given to them:

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ¹

Meaning that these people say that you are not a Messenger of Allah; tell them that I have two witnesses with me:

1. The first is that of Allah Almighty that His fresh Signs are there in my support, and
2. The second are those people who were given the knowledge of the Book of God, and who can testify that I am truthful [in my claim].

Keep in mind that one name of Allah Almighty is also the Invisible. He is Concealed beyond concealed and Hidden beyond hidden. No one has the right to regard something as a revelation from God Almighty unless the work of God Almighty testifies to it. No effort progresses without corroborating evidence. If it were proven with testimony—namely, the Signs of God Almighty—that a revelation is from God Almighty, I would be the first to believe it. One's mere claims

1. Say, 'Sufficient is Allah as a Witness between me and you, and so is *he* who possesses knowledge of the Book' (*Sūrah ar-Ra'd*, 13:44). [Publisher]

and conversations lack sufficient credibility. It should be accompanied with the work of God Almighty.

Maulawi Abdullah of Temapur, who is a member of our Jama'at, used to write many revelations and visions in his letters. The end result was that after a while, he became insane. He recently came to Qadian and renounced such revelations and also swore obedience to me. I concede that Divine discourses are real and *Auliya* [the Friends of God] are honoured with the addresses of God, but this station cannot be achieved by anyone without purification of the soul. Without the purification of the soul, Satan befriends them. Aside from this, we have three witnesses for true revelation: (1) One's own state of purity; (2) The accompanying witness of God Almighty's Signs; and (3) Conformity of the revelations with the Holy Quran.

At this, Saen [Alam Din] again asked, 'What then is the condition of my faith?'

The Promised Messiah remarked: 'My duty is only to convey a true statement. The coming gain or loss will be exclusively for you. Others have nothing to do with it. You should repent and seek forgiveness [of God] much and should cry and supplicate before God Almighty.'

Saen [Alam Din] said, 'Then, all these visions that I experience and the wonderful places that I get to behold amount to nothing? Is there no reality to them at all?'

Which Visions I Acknowledge

The Promised Messiah said:

I am not convinced of such visions at all. I only believe following the path shown by the Holy Prophet, peace and blessings of Allah be upon him, who won over billions of people. It is

clearly written in the Holy Quran that revelation comes from Satan and also from God Almighty. In the revelation which is from God Almighty, a crown of honour is bestowed and mighty Signs of God come in its support as witness.'

Saeen [Alam Din], in disregard of the respect owed to a Messenger, again interrupted and said, 'Then what is within my power?'

The Promised Messiah said:

You should act upon what God says and what His Messenger says. Don't utter things with your tongue that you don't know. God Almighty says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ¹

Turn towards virtue with full force and perform righteous deeds. If your condition becomes worthy of it and you are able to achieve purity of soul, then the honour of discourse and converse with God Almighty can be possible too.

Many are perishing these days for the very reason that they don't take stock of their own condition. They fail to ponder over the bond they have forged with God Almighty, and they do not give thought to the impetus with which they are moving towards God and how steadfast they have shown themselves to be when confronted with hardships, and how have they measured up in the face of trials. A man ought to discharge his duty and should advance in performing righteous deeds. To impart revelation and to show visions is the prerogative of God. One should not boast about it. One should improve his own actions.

1. And follow not that of which you have no knowledge (*Sūrah Banī Isrā'īl*, 17:37). [Publisher]

Who are Khairul-Bariyyah

God Almighty says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ¹

He did not say that those who receive visions and revelations are *Khairul-Bariyyah* [the Best of Creation]. Keep that in mind. Never say things that are in conflict with what God said or what the Prophet said. Revelations of this kind mean nothing. Water from the rain pleases everyone, but water from the drain causes discord and creates disorder. Those revelations which do not have the support of the work of God Almighty, and are not testified to by Divine Signs are like water from the drain. For instance, if someone has no turban on his head nor shoe on his feet and is wearing tattered and torn clothes, having a derelict condition, yet claims to be a king with all the armies of the land under his command—who but the insane would make such a claim?

Bear in mind that words without action amount to nothing. This verse,

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَ اللَّهِ عِلْمُ الْكِتَابِ²

has a marvellous point and that is, ‘Accept me only if God testifies to my truth, otherwise don’t.’

Similar is the revelation recorded in *Barāhīn-e-Aḥmadiyya* which God Almighty had given to me and it is:

1. Verily, those who believe and do good works—they are the best of creatures (*Sūrah al-Bayyinah*, 98:8). [Publisher]
2. Say, ‘Sufficient is Allah as a Witness between me and you, and so is he who possesses knowledge of the Book’ (*Sūrah ar-Ra’d*, 13:44). [Publisher]

قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُؤْمِنُونَ. قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنْتُمْ مُسْلِمُونَ¹

Meaning: ‘Tell them, I have the testimony of God Almighty for my truth. Do you or do you not, then, accept the testimony of God Almighty?’

The Testimony of God Almighty

Look, this Divine series [of revelations] had only just begun in *Barāhīn-e-Aḥmadiyya* when the testimony of God also materialized into existence. All Prophets and holy men are in agreement that it is insanity to make a claim without evidence.

Saeen [Alam Din] said: ‘I do believe you to be the Messiah and Mahdi, and I don’t even perform my obligatory Prayers behind other [non-Ah-madi] people. These Ahmadi people do not perform their obligatory Prayers behind me. What is your verdict about this?’

The Promised Messiah replied:

If you repent and keep silence and do not say anything contravening the Word of God and the word of the Prophet, then they can offer their Prayer [behind you]. To make a claim without strong arguments and decisive proofs is like putting oneself into fire. To say that I am such and such Prophet or that I am superior to such and such Prophet are heretical statements. No one has jurisdiction over the heart. It is the tongue that makes one an apostate. All activity in the world operates on the basis of what is said.

1. Say: ‘I have with me proof from Allah, then will you believe or not?’ Say: ‘I have with me proof from Allah, then will you accept it or not?’ [Publisher]

Control Your Tongue

Look, when a *nikah* [Islamic marriage] takes place between a man and a woman, only verbal consent is obtained and similarly just by saying, ‘I divorce you’, their entire relationship is severed. To make such claims, therefore, is repudiating 124,000 Prophets. One would not do this if he had the fear of God. It is better if you hold your tongue. Otherwise, beware—it will not bode well for you.

هر چه دانا کند کند نادان یک بعد از کمال رسوائی
*What a wise person can do, an ignorant one can do too,
 But after suffering a lot of disgrace.*

Saeen [Alam Din] said: ‘Then, do I say all these things falsely?’

The Promised Messiah said: ‘I cannot say anything about it. God knows if you are telling the truth or lying.’

Saeen [Alam Din] said: ‘You are the Messiah, King of people. Okay, pray for me.’

The Promised Messiah said: ‘Yes, I will pray.’¹

1. *Al-Hakam*, vol. 11, no. 41, p. 12–13, dated 17 November 1907

UNDATED

How Many Lambs are Required for Aqiqah

Someone's question was presented to the Promised Messiah that whether it was allowed to sacrifice only one lamb for the *Aqiqah*¹ upon the birth of a son?

The Promised Messiah, peace and blessings of Allah be upon him, stated in reply:

Two lambs are certainly required in the *Aqiqah* for a boy, but it is only for one who has the resources for it. If one does not have the means to buy two lambs and can buy only one, then it is permissible for him to slaughter just one. And if he happens to be so poor that he cannot sacrifice even one, it is not obligatory for him to sacrifice willing or unwilling. The poor are exempted.

Tarawih Prayer

One person asked whether, during Ramadan, *Tarawih* Prayer should be offered as eight *rak'aat* [units of *Salat*] in congregation in a mosque before going to bed or should it be offered alone at home by waking up in the latter part of the night?

The Promised Messiah, peace and blessings be upon him, replied:

Tarawih Prayer is not a separate prayer. In reality, to offer the

1. Islamic celebration of the birth of a child [Publisher]

eight *rak'aat* of *Tahajjud* Prayer in its earlier time is called *Tarawih*. Both forms mentioned in the question are permissible. The Holy Prophet, peace and blessings of Allah be upon him, has done it both ways. But most of the time the practice of the Holy Prophet, peace and blessings of Allah be upon him, was to offer this prayer in the latter part of the night at home, alone.¹

UNDATED

Intermission in Revelations

He observed:

It is the norm in Divine revelation that some days revelations occur one after the other with great force and a sequence of revelations is formed, while in other days there is such silence that it is unclear why it is so quiet and the ignorant criticize that now God Almighty has stopped talking to him altogether.

The Noble Prophet also endured a similar period when people thought that now revelation had ceased. Accordingly, the disbelievers started to scoff that now God had become—God forbid—displeased with our Noble Messenger and would

1. *Badr*, vol. 6, no. 52, p. 2, dated 26 December 1907

now no longer address him. However, God Almighty gave the reply to this in the Holy Quran by saying:

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَآ أَلَىٰ ۝¹

Meaning that, it is sworn by the [testimony of the] time of the swelling of sunlight and of night, neither has your Lord forsaken you nor was He displeased with you. Its meaning is that just as the day dawns and the night naturally befalls thereafter, and then the light of day subsequently becomes manifest—it is no reflection of God's pleasure or displeasure.

In other words, it is neither understood from the dawning of day that God Almighty is pleased with His servants at that time, nor is it understood from the falling of night that God Almighty is displeased with His servants at that time. Rather, by observing this alternation, every wise person can easily understand that this occurs according to the laws established by God Almighty. It is His ordained rule of operation that night follows the day and day follows the night. Thus, it is wrong to surmise from the observation of this sequence that God Almighty is pleased at this time or is displeased at that time.

In the same way, any extent of interruption in the sequence [of Divine Revelation] these days does not prove that God Almighty has become displeased with me or that He has forsaken me. Rather, it is His norm that for a period of time, Divine revelation occurs with great force and one after the other, and for a few days it remains in abeyance and then it starts again. It is just like the day and night following each other.²

1. *Sūrah aḍ-Ḍuḥā*, 93:2–4 [Publisher]

2. *Badr*, vol. 6, no. 52, p. 3, dated 26 December 1907

24 DECEMBER 1907

(At the time of the morning walk)

Initiatives to Reconcile Muslims with Aryas

He observed:

A true Muslim is the one who bears such a love for the Holy Prophet, peace and blessings of Allah be upon him, in his heart that he becomes ready to kill or be killed if someone so much as utters a word of disrespect towards the Holy Prophet, peace and blessings of Allah be upon him, or even hints at it. After reading articles of the Aryas in the newspapers that they wished reconciliation with Muslims, I had presented a proposal for reconciliation in my article. But alas! They did not value it.

Note from the editor of *Badr*: The Promised Messiah had, after observing the abuse of the Aryas, already said in an earlier book why reconciliation with those people was not possible. Those words were printed in the book, *Qadian kay Āryah aur Hamm* as follows:

Our Shariah offers the message of reconciliation to them (the Aryas), whereas their unholy beliefs are shooting arrows at us instigating war. We assert that you refrain from saying the Hindu elders are deceitful and false; rather, say that these people have forgotten their true religion after the passage of thousands of years. As opposed to us, these foul-natured people hurl vile abuse at our esteemed Prophets and consider them liars

and fabricators. Can anyone possibly expect reconciliation with such people?

Excelling them are the many courteous people of Sanatan Dharam, who look upon every Prophet with respect and bow their heads in deference. In my view, it may be possible for the wild beasts and wolves of the jungles to give up their meanness and to reconcile with us, but it is totally futile to think that people of such faith as these might reconcile with Muslims with sincerity of their heart. Rather, it is more unlikely than anything else for them that they, while holding such beliefs, could have true reconciliation with Muslims. Can a true Muslim bear to listen to these abuses concerning his holy and revered Prophets and yet reconcile with them? Absolutely not! Thus, to reconcile with these people is as harmful as putting a biting venomous snake inside one's sleeve. This is a nation whose heart is extremely dark and which considers all Prophets, who were able to effect great reforms in the world, to be fabricators and liars. Neither Moses nor Jesus could escape their tongue, nor even our lord and master, His Holiness the Seal of the Prophets, peace and blessings of Allah be upon him, who accomplished greater reformation throughout the world than all, and whose revived corpses are alive even today.

Later on, when there was much uproar in the newspapers encouraging reconciliation between the Muslims and Hindus, the Promised Messiah^{as} presented a proposal for reconciliation in *Lecture Lahore*, the wording of which is as follows:

We consider this an honour to declare and publish our affirmation that Moses, peace be upon him, and Jesus, peace be upon him, and other Prophets were all holy and esteemed and chosen men of God. Likewise, the elders through whom God imparted

holy guidance in the Arya faith and also the holy elders of Aryas who came afterwards like Raja Ramchandrar and Krishna were all holy people and were from among those who are blessed by God.

Behold what a charming teaching it is which lays the foundation for reconciliation in the world and aims to unify all the nations of the world as one people; in other words, respecting the holy ones of all other nations. Who is oblivious to the fact that the root cause of bitter animosity is the contempt for the Prophets and Messengers who were accepted by millions of their people? How is it possible for someone to hurl filthy abuse upon one's father and then expect the son of the abused to be pleased with him [the abuser]?

In short, we have come to you with this principle in our hand that you be a witness that we have embraced your holy ones as being from God on the basis of the aforementioned criterion, and we anticipate that you will do the same out of your spirit of reconciliation; that is, you will at least concede that the Holy Prophet, peace and blessings of Allah be upon him, is a legitimate Prophet of God Almighty and truthful [in his claim].

The argument that I have presented to you is a very lucid and clear argument. If we cannot reconcile with this method, then you should remember that reconciliation will never take place and the grudges will continue festering.¹



1. *Badr*, vol. 6, no. 52, p.4-5, dated 26 December 1907

UNDATED¹

Exposition of Some Matters of [Islamic] Jurisprudence

One gentleman wrote a letter to the Promised Messiah^{as} the gist of which was: [1] How to perform the obligatory Prayer? [2] What is the verdict regarding the *Tarawih* Prayer, and what is the rule for performing the obligatory Prayer during a journey? and [3] He also made a request for prayers for some personal matters.

In reply to this, the Promised Messiah^{as} wrote:

As-Salamu alaikum wa rahmatullaha wa barakatohu. [Peace be upon you, and the mercy of Allah and His blessings.]

Prayer is that which is offered, but it should be offered with pathos and humility. And you should supplicate profusely in the obligatory Prayer for your spiritual and physical well-being, even if you do so in your own language.

I will pray for your debt, *insha'Allah* [God willing]. Keep reminding me. I will also pray for you to have a son.

To offer two *rak'aat* during travels is the *Sunnah* [practice of the Holy Prophet^{sas}]. *Tarawih* is also *Sunnah*. Observe it, and sometimes offer it at home by yourself because *Tarawih*, in reality, is *Tahajjud* and not a new prayer. Perform the *Witr* prayer whichever way you do now.

1. These discourses of the Promised Messiah^{as}, seem to be from some time in December 1907, but Allah knows best. [Publisher]

What will Bodies be Like in the Next World?

A friend asked the Promised Messiah^{as}: ‘In the Hereafter will there be these very same bodies and houses, etc. which are here or different?’

The Promised Messiah^{as} replied:

The knowledge conferred upon me by God Almighty is verily that that realm is altogether different from this world. مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ.¹ [All objects of Paradise will be of a calibre that was neither seen by any eye nor heard by any ear, nor conceived by any mind.] (Hadith)

It is my belief that the other world is completely distinct from this world as Allah Almighty has stated in the Holy Quran. All objects of Paradise will be such, the like of which was neither seen by any eye nor heard by any ear, nor conceived by any mind. Indeed, even in [regard to] the resurrection of bodies, my belief is the very same that that world is another world. There will be bodies, but those will be bodies composed of light, not these dark and transitory bodies. The brick and stone mansions and houses of this place will not continue in Paradise. And Allah knows best.²



1. *Sunan Ibn Mājah*, Kitābuz-Zuhd, Bāb Şifatul-Jannah, Hadith 4328 [Publisher]

2. *Badr*, vol. 6, no. 52, p. 6, dated 26 December 1907

27 DECEMBER 1907

(On Friday)

INCOMPARABLE SPEECH OF THE PROMISED MESSIAH

at Jalsa Salana

A Magnificent Miracle

Firstly, I am thankful to God Almighty that He guided the hearts of all you gentlemen and gave you the ability to join this Movement despite the fact that thousands of Muslim clerics of India and the Punjab occupied themselves in denouncing me and kept maligning me as a *dajjal* [deceiver] and an apostate.

It is also a great miracle of God Almighty that despite this much rejection and vilification, and despite the intense efforts of my opponents day and night, this Jama'at keeps growing. In my estimation, our Jama'at must be in excess of four hundred thousand at this point. It is a great miracle that while our opponents are toiling day and night, ardently devising schemes and exerting the utmost to put an end to this Movement, yet God continues to expand our Jama'at.

Do you know what the principle behind it is? The principle behind it is that one who is appointed by God Almighty and is undoubtedly from God, progresses and advances day by

day and his Movement thrives ever more by the day, and the one who tries to stop him gets ruined and humiliated by each day and eventually his opponents and detractors die in great despondency. As you see, multitudes of those who opposed me and tried to stop my Movement have already died.

No one can thwart the will of God if it is indeed His will. No one can stop the Movement that is initiated by God and which He desires to promote. This is so because no matter how much effort one strives and schemes one conceives, if that Movement is stalled by their efforts, then it would have to be conceded that the one who tried to stop it overpowered God. But no one can overpower God.

Fulfilment of a Prophecy from Twenty-Five Years Ago

Moreover, it is a miracle that God Almighty had already foretold in *Barāhīn-e-Aḥmadiyya* about people coming to me in the hundreds of thousands. This is the book that was disseminated in Arabia, Persia, England, and other countries some twenty-five years ago. It also documented many revelations of that time period.

And it is something that no one—Jew, Christian, Muslim, Brahmu or Arya—can deny. My fiercest enemy—namely, Maulawi Muhammad Husain—had even written a review of this book at that time. This book, *Barāhīn-e-Aḥmadiyya*, had very clearly recorded in it the prophecy about the masses that would come [to me]. It is no small prophecy. It is a grand prophecy.

It is as follows:

Revelations from Allah

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ، يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. يَنْصُرُكَ اللَّهُ مِنْ عِنْدِهِ. يَرْفَعُ اللَّهُ ذِكْرَكَ. وَيَتِمُّ نِعْمَتُهُ عَلَيْكَ فِي الدُّنْيَا وَالْآخِرَةِ (p. 241). إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَانْتَهَى أَمْرُ الزَّيْمَانِ إِلَيْنَا. أَلَيْسَ هَذَا بِالْحَقِّ (p. 240). وَمَا كَانَ اللَّهُ لِيُشْرَكَكَ حَتَّى يُمَيِّزَ الْحَبِثَ مِنَ الطَّيِّبِ (p. 491). فَحَانَ أَنْ تُعَانَ وَتُغَرَفَ بَيْنَ النَّاسِ (p. 489). إِنِّي نَاصِرُكَ. إِنِّي أَحَافِظُكَ. إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (p. 507)¹.

This is its text and it means that although you are alone at this time, a time is going to come upon you when you will not remain alone. People will come to you scores upon scores from far-off lands.

And you know, when so many people came, arrangements would, of course, be needed to feed them.

Therefore, it was said:

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

Meaning that those people would bring gifts and thousands of rupees for you. Then, God says:

وَلَا تُصْعِرْ لِحَلْقِ اللَّهِ وَلَا تَسْتَمَنَّ مِنَ النَّاسِ

1. Help will come to you by every distant track. People will come to you so that the track will become deep due to excessive travel. So many people will come to you that the track on which they travel will become deep. Allah will help you from Himself. Allah will exalt your name and perfect His bounty upon you in this world and the Hereafter (241*). When the help of Allah comes, and victory, and the hosts turn to us, it will be asked: 'Was this not true?' (240*) Allah is not such as to leave you until He clearly distinguishes between the foul and the pure (491*). The time has come that you should be helped and be made well known among people (489*). I will help you. I shall protect you. I shall make you a leader of men (507*).

* These page references are from *Barāhīn-e-Aḥamdīyya*, edition 1; in Ruḥānī Khazā'in, volume 1, the corresponding page numbers are indicated in the side margin. [Publisher]

Meaning that people will come to you in large numbers. Be not flustered by this multitude and do not treat them discourteously.

The Condition of Qadian at the Time of the Prophecy

At the time when these revelations were published in *Barāhīn-e-Aḥmadiyya*, Qadian was a not well known. It was like a wilderness and no one was even aware of it. Of all these people who are sitting here, who can say that it was a town so renowned back then? Indeed, almost all of you were unaware of this village. Now tell me, how could anyone predict—were it not the will of God—twenty-six years beforehand, when he was unknown and alone, that a time was to come upon him when thousands of people would come to him and that they would bring a variety of presents and gifts for him, and that he would be renowned all over the world with dignity?

A Magnificent Miracle

You see, the Prophets of the past did not have a lot of miracles. In fact, some had only one miracle. However, the miracle that I have mentioned is such a magnificent miracle that it stands proven in every aspect. Unless one becomes utterly stubborn and obstinate, one has no recourse but to accept my claim. Even the Hindus of this place are witness to the period of my solitude and obscurity. They can tell how I was alone at that time and even the people in the neighbourhood did not know me.

Of course, if some Hindu denies it, he should affirm so in front of me that even at that time people used to come here in this fashion. If they say it is only by chance, then they must show its precedent from somewhere and demonstrate its

likeness somewhere in the world and give the details of someone who was in a state of obscurity twenty-five years earlier and had made a prophecy at that time that people would come to him in multitude upon multitude and would come to him bearing valuables and gifts of thousands of rupees and that he would be helped by God in every way—and then, that prophecy being fulfilled to a tee.

If they show this, I will concede, but I will not accept their lame excuses otherwise, for in that case no miracle of any Prophet would remain credible. They should present an example of a liar who had made a powerful prophecy like this twenty-five years ahead of time and then it came to pass. If they do, then I will concede.

If someone were to say, ‘Well, people do see dreams and some of them get fulfilled as well’—the reply to it is that dreams are often seen even by mean and base people and come true too. Even prostitutes say that such and such dream of theirs came true. We had a sweeper in our house who often narrated her dreams, and they would come true as well. But the point to ponder is the lack of [Divine] power and [Divine] succour in them. This kind of victory and triumph for one, the ignominy of one’s enemies but the rise of one’s own fortunes, the humiliation of one’s enemies but the exaltation of one’s own status—these [kind of prophecies] are vouchsafed only to the Prophets. None other has any share in it whatsoever. This is the work of God Almighty, not mere dreams.

Barāhīn-e-Aḥmadiyya is the book which has been distributed in every land, and people of all religions are witness to it and the Hindus of Qadian are witness to it as well. For example, Lala Malawa Mal and Sharampat, who are residents of this very Qadian, can identify that these were the things that were written down at that time. Now, think for yourself whether miracles are any greater than this? All the people and all religions—Hindus,

Aryas, Christians, Muslims, Naturalists, Wahabis, friends and strangers—all had united as my enemy. The utmost effort was made for my destruction. Such stringent restrictions were imposed that if anyone said *As-Salamu alaikum* [the Muslim greeting; i.e., ‘Peace be upon you’] to me, he was declared an apostate; if anyone treated me cordially he, too, was declared an apostate. Such atrocities were permitted against me that a decent person cannot even bear to hear them. They stationed themselves along the streets to deter people from coming here. People were dissuaded on different pretexts. But in the end, the outcome was the same as had been foretold by God that hundreds of thousands of people would come to me and would bring thousands of rupees and gifts and presents.¹

Moreover, it is peculiar that God Almighty had also informed me beforehand about their opposition and animosity. In fact, the following revelation is also recorded in that book, page 510:

يَغِصُّكَ اللَّهُ مِنْ عِنْدِهِ وَإِنْ لَمْ يَغِصِّكَ النَّاسُ.

Meaning: Allah will protect you and He will keep you safe from the mischief of the miscreants and the schemes of the enemies. And even though people will not protect and help you, God will prove your innocence from all the accusations and calumnies the mischief mongers level against you.

Now, behold what a grand prophecy this is which was fulfilled! Those who are seeking the truth will have to accept it

1. From *Badr*: Now just think for yourself, is it within the ability of a mortal to overcome his adversities all by himself? I do not coerce anyone to accept it. Rather, everyone should analyse this on his own and try to understand whether I speak the truth or not (*Badr*, vol. 7, no. 1, p. 4, dated 9 January 1908).

eventually, but what do I do about the one who is faithless? One who is not even truthful, and his faith having no value either. What a mighty miracle it is: 'Let all these opponents do their best and do whatever they can, We [God] are going to fulfil Our promises.'

The Sign of Lekh Ram's Death

One such person was Pundit Lekh Ram [a Hindu religious leader]. He came to Qadian and stayed here for about two months. Local people misled him and persuaded him to oppose me. Ultimately, he wrote a prayer in the manner of a *mubahalah* [prayer duel]. In it he wrote his name and mine and then prayed most earnestly and fervently to his Parmeshwar [God] that may Parmeshwar destroy the liar out of the two [of us]. He also wrote in it that the Vedas are true, and the *Rishis* [Saints] and *Manis* [Sages] of the Vedas are also true, whereas (God forbid) the Holy Prophet^{sas} and our Holy Quran are false.

In short, he wrote many such things and sought the verdict from his Parmeshwar and made a lot of supplications. He beseeched [his Parmeshwar] a lot and rubbed his nose in prostration a great deal. On my part, [a period of] six years was prophesied, but he died within just five years on account of his audacity. And he died in the exact way it was written in the prophecy; that is, he was assassinated with a knife on the second day of Eid.

Divine Help and Supportive Acts

In short, I have so many Signs but the time is insufficient to recount them all. For me, even this Sign should suffice that all

these people come here. Every single one of them is individually a Sign. And God Almighty had informed me about all of them beforehand. All these victories and successful achievements that have accompanied me were promised beforehand by God.

But one who is a liar and fabricates against God is never accorded victory by God. On the contrary, God destroys him. You are aware that various false accusations were levelled against me, legal cases were filed against me, and attempts were made to dishonour and disgrace me in the courts. Cases of murder were brought against me. In the murder trial, Mr. Douglas, the Deputy Commissioner of Gurdaspur, who was presiding over this case, told me in the end and subsequent to making a thorough investigation, that he wished to congratulate me on my acquittal, and that I could have them [the accusers] punished by suing them.

Now tell me, how could I have achieved this kind of victory and success if God had not been with me? In that murder case, Maulawi Muhammad Husain was also a witness,¹ but I had foretold that I would be acquitted. Now tell me, what did those people gain from litigation except that yet another Sign became manifest?

Remember, the work of a liar and fabricator never thrives and he never receives help and success from God. If the work of a liar could advance day by day in the same way, then even the existence of God would become suspect and it would result in chaos in the dominion of God. Since the inception of the world, it is the practice of God that the whole world turns against them [the appointees of God]. Just as dogs gather

1. From *Badr*: Those people tried their utmost. Were God not with me, I would have been crushed. These days you can have someone hanged by presenting three or four witnesses. They presented eight witnesses (*Badr*, vol. 7, no. 1, p. 5, dated 9 January 1908).

around a pedestrian and bark and make a ruckus, one who comes commissioned by God is attacked by people like dogs because he is not from among them and they raise a clamour in his opposition and try to cause him grief, but eventually God Almighty destroys them all with one glare.

Verbal Confession of Islam is Not Enough

One who follows a religion as pure as Islam is very fortunate. However, there is no benefit in mere verbal confession of Islam until one acts upon it with a sincere heart. Apropos for most people is the following description of the Holy Quran:

وَإِذَا الْقَوَالِيزِ أَمَّنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ¹

Meaning that, when they go to the Muslims, they say, 'We are Muslim.' And when they go to others, they say, 'We are with you.'

These are the people who have been called hypocrites in the Holy Quran. Therefore, until one follows the Holy Quran fully, he does not fully enter Islam.

The Excellences of the Holy Quran

The Quran is the Holy Book which came to the world at a time when terrible iniquities ran rampant throughout the world. Many errors of belief and practice had found currency and almost all were mired in foul deeds and foul beliefs. This is what Allah the Almighty points to in the Holy Quran:

1. *Sūrah al-Baqarah*, 2:15 [Publisher]

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ¹

Meaning that, all—be they followers of a scripture or not—were suffering from errors in their beliefs, and terrible iniquity was rampant throughout the world.

Thus, at such a time, God Almighty sent a perfect book like the Holy Quran to refute all false doctrines. It contains a rejoinder to all false religions.

Supremacy of Sūrah al-Fātiḥah

In *Sūrah al-Fātiḥah*, which is recited in every *rak'at* of all five daily Prayers, all creeds are alluded to. It is said:

- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ² [*Alhamdulillah Rabbul-amin*] meaning: 'All sublime qualities are deserved by the God who has created all the worlds.'
- الرَّحْمَنُ [*ar-Rahman*—Most Gracious]: 'He is the One who creates without antecedent deeds [of those created] and who bestows without requiring deeds.'
- الرَّحِيمُ [*ar-Rahim*—the Most Merciful]: 'He rewards deeds.'
- مَالِكِ يَوْمِ الدِّينِ [*Maliki-Yaumid-Din*—Master of the Day of Judgement].

In these four attributes, all factions of the world have been referred to.

1. *Sūrah ar-Rūm*, 30:42 [Publisher]

2. All praise belongs to Allah, Lord of all the worlds (*Sūrah al-Fātiḥah*, 1:2). [Publisher]

Refutation of the Aryas

Some people deny that it is God who is the Creator of all the worlds. They assert that *jiyo*—that is, ‘souls’—and *purmano*—that is, ‘particles’—exist on their own. As Parmeshwar has existed on His own, so have they existed on their own. And the souls with their total powers, qualities, and characteristics—on which tomes have been written—have existed on their own. And despite the fact that they have the innate ability to unite and to dissociate, they are yet in need of a Parmeshwar for their mutual interaction. This is the sect to whom God Almighty has pointed by saying رَبُّ الْعَالَمِينَ [*Rabbul-alamin*—Lord of all the worlds].

Refutation of the Doctrines of Sanatan Dharam

The second sect which is alluded to in the word of الرَّحْمَنُ [*ar-Rahman*] is that of Sanatan Dharam. Though they believe that everything has come forth from Parmeshwar, they assert that there is no such thing as the graciousness of God. He merely recompenses deeds, even to the extent that one has been made a man—it is on account of one’s own deeds; and one has been made a woman—it is on account of one’s own deeds; and all other essentials like animals and plants etc. that have also come into existence—it is due to their respective deeds.

In short, these people deny the attribute رَحْمَنُ [*Rahman*] of God Almighty. The God who created the earth, the sun, the moon, the stars, etc., and created air so we can breathe and hear each other’s voices, and created the sun and the moon etc. for light, and created them when there was still no trace or sign of the ones who breathe—can anyone say that all this was created

merely because of our own deeds? Can anyone flaunt his own deeds? Can anyone claim that the sun, the moon, the stars, the air, etc., are the fruit of his own deeds?¹

Thus, God's attribute of *Rahmaniyyat* [Graciousness] decries this sect which does not believe that God can grant something without antecedent deeds or efforts on our part.

Need for Effort and Exertion

After this is mentioned God's attribute of الرَّحِيمِ [*ar-Rahim*]; that is, the One who appoints goodly rewards for efforts, endeavours, and deeds.

This attribute rejects the sect which considers deeds to be utterly futile. They say Fasting and [obligatory five daily] Prayers are inconsequential, and that they will enter Paradise if the غَفُورٌ رَّحِيمٌ [*Ghafurur-Rahim*—Most Forgiving, Merciful] grants them the favour or else they will end up in Hell. At times they even say such things as: 'We aren't going to become saints by doing worship; it doesn't matter whether you do it or you don't!'

By saying He is الرَّحِيمِ [*ar-Rahim*], God, in fact, refutes such people and informs us that the one who makes the effort and absorbs himself in the love and devotion to God, does become distinguished from others and does become God's favourite. God Himself lends a helping hand to such a person as He says:

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1. From *Badr*: These people are oblivious and trapped in disbelief. The truth is indeed that it is (all by) the grace of Allah. Many bounties are such in which there is no involvement of actions and many are such that do involve actions. As for example, the virtuous live a life of servitude [to Allah] and receive the reward for it (*Badr*, vol. 7, no. 1, p. 5, dated 9 January 1908).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ صُبُلَنَا¹

Meaning that those who strive in My path, I do, ultimately, show them My path.

All the past saints, Prophets, and pious persons exerted great effort in the path of God. Thereupon, God Almighty opened His doors to them. Yet those who do not believe in this attribute of God Almighty say little can be achieved through their efforts—what is already ordained in destiny from day one, must come to pass. There is no need for their efforts—whatever will happen, will happen on its own. Perhaps thieves and robbers and other miscreants subscribe to the same doctrine deep within.

In short, it ought to be remembered that God's actions are of two kinds. First are those where human actions have no bearing, such as [the creation of] the sun, the moon, the air, etc., which God had already fashioned through His Omnipotence long before we came into existence. The second are those wherein actions do have a bearing. The worshipper, the devout, and the pious ones worship and then attain their reward.

Sūrah al-Fātiḥah's Refutation of False Doctrines

I have described three groups:

(1) One group is that which does not believe that God Almighty is the رَبِّ [Rabb—Lord], and considers each and every particle to be a partner with God. It believes that it is beyond the power of God to create the souls and particles of the universe. As God exists, so do they. This group is refuted by asserting رَبُّ الْعَالَمِينَ [i.e. God is *Rabbul-alamīn*—Lord of all the worlds].

1. Sūrah al-'Ankabūt, 29:70 [Publisher]

(2) The second group is the one which considers that God cannot give anything out of His graciousness, that whatever we have received or will receive is and will be the fruit of our own deeds. It has been rejected by the word رَحْمَنُ [*Rahman*—Gracious].

(3) Then, by saying الرَّحِيمُ [*ar-Rahim*—the Most Merciful] that group is refuted which considers deeds to be unnecessary.

(4) After describing these three groups, it is declared that God is مَالِكُ يَوْمِ الدِّينِ [*Maliki-Yaumid-Din*—Master of the Day of Judgement]. And this seeks to refute the group which does not believe in reward and punishment, for there does exist a group in the world which denies reward and punishment [for our deeds]. Those who do not believe God to be *Rahim* [Merciful] can be said to be nonchalant but those who do not believe in the attribute of مَالِكُ يَوْمِ الدِّينِ [*Maliki-Yaumid-Din*], deny the very existence of God. And since they do not believe in the existence of God, how can they accept reward and punishment?

In short, after describing these four attributes, God directs the Muslims to say اِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ [*Iyyaka na'budu wa iyyaka nasta'in*] meaning that: 'O the God possessing these four attributes! We worship You and seek help from none else but You in this task.'

In the Hadith, it is mentioned that the *Arsh* [Throne] of God is borne by four angels.¹ It also means that the manifestation of these four attributes [of God] is discernible. Absence of these four or even one of the four, necessitates an imperfection in the Divinity of God.

1. See *Al-Azmaḥ*, Abī ash-Sheikh al-Aṣḥabānī, Juzw 1, p. 957–958, Dārul-‘Āṣimah Riyadh. [Publisher]

The Essence of the Throne [of Allah]

Some consider the *Arsh* to be something that has been created. They are in error. They need to understand that the *Arsh* is not something that can be called a creation. It is the beyond of the beyond station of the sanctity and transcendence [of God].

Some imagine that God is sitting on the *Arsh* just like a king sitting on a throne. This necessitates God to be finite. They should bear in mind that there is no mention in the Holy Quran that the *Arsh* is like a throne on which God is seated. If—God forbid—*Arsh* is understood to mean a throne, how would those verses be interpreted where it is stated that God encompasses everything; or that wherever there are three, the fourth there is their God¹ and wherever there are four, the fifth there is their God?²

Then it is written that: ³ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ and ⁴ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ Thus, it should be remembered well that the

1. From *Badr*: The ignorant do not realize that if on the one hand, it is mentioned in the Quran: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [‘He is the Gracious God Who has settled Himself on the Throne,’ (*Sūrah Ṭā Hā*, 20:6)] then on the other hand it is also said ‘There are no three persons where He is not the fourth, and there are no five persons, where He is not the sixth’ [58:8]. Moreover, He says that ‘I am with you wherever you may be’ (*Badr*, vol. 7, no. 1, p. 5, dated 9 January 1908).
2. It shows that sometimes the scribes do not record the exact words of the Promised Messiah^{as} but write down its purport and their own understanding [of the subject]. What *Badr* has written is according to the verse of the Holy Quran. *Al-Hakam*, on the other hand, seems to have mentioned four after three according to his own understanding. The Promised Messiah^{as} must have said what is mentioned in *Badr* as that is what corresponds with the verse of the Holy Quran. ([Maulana Jalal-ud-Din] Shams)
3. And We are nearer to him than *even his* jugular vein (*Sūrah Qāf*, 50:17). [Publisher]
4. And He is with you wheresoever you may be (*Sūrah al-Ḥadīd*, 57:5). [Publisher]

Word of God has a lot of metaphors. For instance, at one place the heart has also been called the *Arsh* because God manifests Himself upon the heart. Similarly, *Arsh* refers to that station at which the realm of creation ends. Scholars know that *tashbih* [similitude] is one thing and then there is *tanzih* [transcendence].

For instance, when it is said that He [God] is always with you wherever you might be, and that wherever there are five, the sixth there is their God—this is a kind of similitude which gives the false impression that God is finite. To remove this misunderstanding and by way of elucidating the point, it is stated that He is at the *Arsh* beyond the domain of creation. And it is not the kind of throne which is made of silver or gold etc., decorated with diamonds and the like. Rather, it is a lofty and exalted station which is beyond the beyond. This kind of metaphor is found abundantly in the Holy Quran. For example, it is stated by God Almighty that:

مَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا¹

Its literal meaning is that those who are blind here, will remain blind in the Hereafter. However, who will accept this meaning when it is written elsewhere that whoso will go with faith and virtuous deeds—whether he has eyesight or not—will have eyesight, but one who remains deprived of the light of faith here and does not acquire the cognizance of God, will remain blind in the Hereafter?

This world is like the growing field for the Hereafter—what one sows here, so shall he reap, and the one who attains the ‘eyesight’ [i.e. faith and virtuous deeds] from this world will have sight [in the Hereafter].

1. *Sūrah Banī Isrāʾīl*, 17:73 [Publisher]

The Duty of a Believer

Thereafter, God has taught the prayer:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ¹

Meaning that: ‘O God! You are رَبُّ الْعَالَمِينَ [*Rabbul-alam*—Lord of all the worlds], الرَّحْمَنُ [*ar-Rahman*—the Most Gracious], الرَّحِيمُ [*ar-Rahim*—the Most Merciful], and مَالِكِ يَوْمِ الدِّينِ [*Maliki-Yaumid-Din*—Master of the Day of Judgement]. Show us that path which is the path of those people whom You blessed limitlessly and whom were bestowed great rewards and honours [by You].’

A believer should not only verbally acknowledge the God who possesses the previously mentioned four attributes, but he should make his life demonstrate that he believes God alone—not Person X or Y—to be his *Rabb* [Lord]. He should have the conviction that indeed it is God alone who rewards and punishes one’s actions and who is well aware of the most secret and hidden sins.²

Significance of One’s Practical State

Beware! Mere lip service means nothing. The practical condition needs to be rectified. It is not possible for one, who truly believes God to be his *Rabb* [Lord] and مَالِكِ يَوْمِ الدِّينِ [*Maliki-Yaumid-Din*], to commit theft, debauchery, gambling, or other detestable vices, as he knows that all these things will ruin him and it is a brazen disobedience of the commandment of God

1. *Sūrah al-Fātiḥah*, 1:6–7 [Publisher]

2. *Al-Ḥakam*, vol. 12, no. 1, p. 4–6, dated 2 January 1908

Almighty. Therefore, unless one proves with his actions that he, in reality, has true and firm faith in God, he cannot gain the blessings and bounties which are bestowed upon the ones who are near [God]. The blessings that are bestowed upon the near ones of God and godly people, are bestowed only for the reason that their faith and their practical life are par excellence and they have held God supreme over all things.

It must be understood that Islam does not mean that one should occupy oneself with just verbal prayers and supplications. One should also improve one's practical condition to such an extent that it begins to attract the help and support of God and the bestowal of rewards and honours. All the Prophets and saints had very pure and pristine deeds. Their righteousness and honesty were of the highest order. It is not just that they followed all the Divine commandments, observed Fasting, paid the *Zakat* [almsgiving], bowed and prostrated in *Salat* [obligatory Prayers], and recited *Sūrah al-Fātiḥah* like these people do; rather, in their eyes, everything was as if dead. A kind of death had swept over their lives. Only the being of the One and Only God remained before their eyes. They believed only Him to be their Sustainer and the real رَبِّ [Rabb—Lord]. They had a true relationship with Him alone, and perpetually remained immersed and satiated in His love alone.

Those who Love God Almighty are Bestowed His Support

Once this state is achieved, it is the practice of God since eternity that God aids and supports such a person, and provides him help from the unseen, and makes him victorious in every conflict. There have been thousands of saints in the religion of Islam. In

every country, there are at least four or five of such people¹ whom people remember to this day with great reverence and narrate their struggles and miracles in astonishing terms. In Delhi, a large [burial] ground is filled with such holy people.

In short, one should ponder that if one has heartfelt love for a thief or a robber, the thief may not do him much favour, but at least not steal from him. One should realize that when someone can benefit from loving even robbers and thieves, wouldn't there be any benefit attained from [loving] Allah? There is—and most certainly there is—for God is the Most Gracious and Most Merciful and is the Lord of immense grace and bounties. I do believe that those who are content with the path of transmigratory reincarnations have not even thought about this path.

When the fruits of love abound throughout this very world and when no one holds anything back in true and pure love—how could it possibly be that God is the only One whose friendship derives no benefit?

Hindu Doctrine of Salvation

Those who ascribe repulsive allegations to God deserve blame. For example, Hindus and Aryas do not subscribe to eternal salvation. They allege that during the time that someone is admitted into *Mukti Khanah* [the Abode of Salvation, Paradise], Parmeshwar saves one sin and then after a while, he sends those saints, sages, and the ones who have attained salvation back in the guise of donkeys, monkeys, and swine as recompense for

1. From *Badr*: Even in the land of infidels and idolaters, there is hardly any place which does not have a few graves of such holy men, who were renowned as saints (*Badr*, vol. 7, no. 1, p. 6, dated 9 January 1908).

that one sin, and sends them to this world. This begs the question that if Parmeshwar was displeased with those holy people and deliberately wanted to expel them from *Mukti Khanah*, then why did he enter them in the 'Abode of Salvation' in the first place?

After all, he must have been pleased with them to admit them. It is not as if he pushed them into *Mukti Khanah* randomly. Pleasure [of God] and sins [of man] cannot coexist, which implies that Parmeshwar was not pleased with them in the first place.¹ And if he was pleased, then one has to concede that he was not aware of their sins [at that time] because as soon as he became aware of these sins, he expelled them from *Mukti Khanah*.

Some Aryas respond by saying that the reason for their expulsion from *Mukti Khanah* was that their deeds were finite, and since their deeds were finite, their reward—therefore—had to be finite as well. Little do they realize that these poor pious people had suffered greatly in the path of Parmeshwar and had sacrificed every particle in his path—all this was not for the sake of a few days' trip to *Mukti Khanah* and to be sent back in any filthy guise thereafter.

One should look at their intent. If their intent was only to love Parmeshwar for a few years and to abandon it afterwards, then one can understand. Otherwise, as ² *إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ* ['Verily, deeds are (judged) by intentions'], what was the fault of those who attained salvation? The fault lies with Parmeshwar that he caused them to die because, had they remained alive, they would have never given up the love of Parmeshwar. They

1. From *Badr*: When a person says to the other that 'I am now pleased with you', is it meant that his sin was also forgiven? It cannot be that one is pleased yet has not forgiven the sin (*Badr*, vol. 7, no. 1, p. 6, dated 9 January 1908).
2. *Ṣaḥīḥ al-Bukhārī*, Kitāb Bad'ul-Waḥī, Bāb Kaifa Kāna Bad'ul-Waḥī ilā Rasūl-illāhi, Hadith 1 [Publisher]

had borne extreme hardships in the path of Parmeshwar only for the objective that they would live devoted to Parmeshwar as long as they lived. They did not even imagine being disloyal to Parmeshwar. If a lover dies singing praises of the beloved, can we say that he has carried some grudge [against the beloved] with him?

Moreover, one should also ponder over that Parmeshwar must have left a sin in their account to justify their expulsion from *Mukti Khanah* that must have been of the same kind. It is not fair to expel one person for one sin, while another person for some other sin, but is it fair that at the time of expulsion—despite having the same type of sin—one was made a man, another a woman, one was made a donkey, and another a monkey?

The Attributes of God Almighty Mentioned in Sūrah al-Fātiḥah

In short, by mentioning His most perfect attributes in *Sūrah al-Fātiḥah*, God Almighty has negated the false religions which are widely prevalent in the world.

This *Sūrah*, which is called ‘the Mother of the Book’, is recited in each *rak’at* of every of the five daily Prayers because it embodies the teachings of the religion of Islam, and is the gist of the Holy Quran in a sense. By mentioning His four attributes, God has desired to show a perfect portrait. He has outlined Islam as an extremely blessed religion, which guides one towards Him. He was neither born from the womb of a woman—like the God of the Christians—nor is He such that He is—like the Parmeshwar of the Aryas—incapable of granting salvation and falsely claims that deeds are finite, while the truth is that he does not have the power to grant salvation

because the souls have not been created by him. Just as he is by himself, similarly, souls are by themselves. It cannot be that he could create more souls. Therefore, out of the fear that if souls are granted eternal salvation, a time would eventually come when all the souls would escape his control having attained salvation, and this entire established set up would suffer disruption. Therefore, he saves one sin in their account as an excuse, thereby keeping this cycle running.¹

The Holy and Omnipotent God of Islam

Islam's God, on the other hand, is such a Holy and All-Powerful God that even if the entire world tries to find a flaw in Him, it cannot. Our God is the Creator of all the worlds. He is free from every blemish or flaw. How can one who has any flaw be God and how can we pray to such a god and how can we pin any hopes on him if he himself is flawed and imperfect? In contrast, Islam has presented an Omnipotent God who suffers no shortcoming, from whom we can beg and through whom we can attain the fulfilment of our greatest desires.

It is indeed for this very reason that He has taught us to pray in this same *Sūrah al-Fātiḥah* that you should supplicate to Me:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ²

1. From *Badr*: In this world some deny [His ability of] creation, some [His] graciousness, some [His] mercy, and some Him being the Master of the Day of Judgement. All religions have this kind of conflict but Islam is such a pristine religion which gathered all the most perfect attributes (*Badr*, vol. 7, no. 1, p. 6, dated 9 January 1908).
2. *Sūrah al-Fātiḥah*, 1:6–7 [Publisher]

Meaning that: ‘O Allah! Show us that right path of those who were bestowed great blessings and bounties by You.’

The point of this supplication is that one should not be content merely having believed [in Islam]. One must act thereafter in such a way that would draw the bounties that are bestowed upon those who become dear to God.

Worship as a Formality

Some people go to the mosques to offer their Prayers and observe other fundamental principles of Islam, yet Allah’s support and succour does not accompany them. There is no palpable change in their morals and habits. This shows that they are following a routine of rituals.

There is no substance in them because compliance with Allah’s commandments is like sowing a seed. It influences both, the body and the soul. After watering and sowing with meticulous hard work, if nothing sprouts after a few weeks, then one has to admit that the seed was bad. A similar concept applies to the worship of Allah. If a person believes in the Oneness of God, performs *Salat*, observes the Fasts, and seemingly follows the commandments of God, but no exclusive help from God Almighty is bestowed upon him, then one must admit that the seed he is sowing is itself bad.

It was through these prayers that many became *Qutb* [saints] and *Abdal* [spiritual guiding stars]. For you, despite offering the same prayers, no impact is evident.¹ It is a basic principle that when you use a medicine yet do not feel any improvement from

1. From *Badr*: Thus, ponder over that it was this *Salat* which made people *Qutb* and *Ghaus* [Saints]. And you are still on the basest level. What is the matter? (*Badr*, vol. 7, no. 1, p. 7, dated 9 January 1908).

it, you would have to admit that the medicine was not effective. The same is the case for *Salat*.

بر کړیمان کارها دشوار نیست
Nothing is difficult for the brave.

A True Believer is Never Wasted

One who comes to God Almighty with true passion and complete honesty and sincerity, is never wasted. It is absolutely certain and true that God belongs to those who belong to God. He provides help and assistance to them in every conflict. In fact, He bestows such honour and favour upon them that people draw blessings even from their garments.¹ God Almighty has taught this prayer to caution you to be mindful of the result your deeds may produce. If one does something but it produces no result, then one ought to scrutinize his own actions to see why there was no impact.

The Prophecy in Sūrah al-Fātiḥah

After it, God says:

عَلَى الْمُتَّقِينَ عَلَيْهِمُ وَلَا الضَّالِّينَ²

Meaning that: ‘O Muslims! You should continue to supplicate

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1. From *Badr*: He [God] bestows great blessings on His select servants so much so that He makes the heaven and the earth subservient to them (*Badr*, vol. 7, no. 1, p. 7 dated 9 January 1908).
 2. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

to God, “O Allah! Do not cause us to be counted among those who were inflicted with Your wrath in this life, nor cause us to walk on the path of those who deviated from the right path.”

What God Almighty has stated here is not by way of a story or tale. He was well aware that just as the earlier nations had committed foul deeds and had exceeded all bounds in rejection and transgression against the Prophets, a time would come upon the Muslims when they would exceed all bounds in sin and iniquity, and they would perpetrate the very things that had incited the wrath of God Almighty against those earlier nations, and the wrath of God would thereby descend upon them as well.

The commentators of the Holy Quran and the sayings of the Holy Prophet^{sas}, have taken *maghzub* [مَغْضُوبٌ—those who incurred God’s wrath] to be the Jews. The Jews had jeered and mocked the Prophets of God many times. They had distressed Jesus, peace be upon him, in particular and had exhibited much cheek and impertinence to him. The ultimate result was that God’s wrath struck them in this very world.

Truth about the Wrath of God Almighty

No one should misconstrue here the wrath of God to mean that (God forbid) God becomes irritated. Rather, it means that man falls away from the Most Holy and Pure God on account of his own sins. Alternatively, it may be understood by the example of a man who is sitting in a room which has four doors—if he opens those doors, the radiance and the light of the sun will keep coming in, but if he shuts all the doors, the entry of the light will cease as a consequence.

In short, it is absolutely true that it is the Divine norm that

when man does something, his action elicits a natural reaction from God Almighty, like the man who had unfortunately shut all four doors. The act of God in response to it was that the place became all dark. Making it dark would be considered the wrath of God.

Do not take God's wrath to be like the wrath of a human being because God is God and a man is a man. God does not work in the same way human beings do. God listens but does He need air to hear like a human? Is His hearing similar to a human where hearing is clearer on the side that the wind is blowing from? Or the eyesight—a human being cannot see unless there is light from the sun, the moon, or a lamp—is God also dependent on light [to be able to see]? Thus, to be able to see something for a man is different from God. The understanding of its true nature should be consigned to God.¹

The criticism that the Aryas etc. have about God being called wrathful in the Holy Quran—it is an obvious error on their part. They should have checked other references in the Holy Quran. It is clearly written there that:

عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَاءُ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ²

God's mercy encompasses everything. Their difficulty is that they do not believe in the mercy of God in the first place. According to their religious doctrine, even if someone manages

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1. From *Badr*: God's wrath and God's mercy are unique as is His hearing and seeing. One should believe it. And it behoves a believer to consign the understanding of its true nature to God (*Badr*, vol. 7, no. 1, p. 7, dated 9 January 1908).
 2. I will inflict My punishment on whom I will; but My mercy encompasses all things (*Sūrah al-'Arāf*, 7:157). [Publisher]

to attain salvation with the utmost difficulty, he will have to depart from there eventually.

Therefore, remember it well that the Word of God Almighty is not susceptible to any objection. As God is free from any flaw, so is His Word free from any error.

The Insolence of the Jews

When it is said 'غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ' it refers to the Jews which was the nation that believed in the Torah. They had vehemently rejected Jesus, peace be upon him, and had treated him with grave insolence to the extent that they had repeatedly plotted to kill him.

It is a matter of principle that when one takes a skill to its perfection, he becomes very renowned and famous. Whenever the discussion about that particular skill starts, it is his name that will come up. For instance, there have been many wrestlers in the world and are present even today but 'Rustam' is especially recognized. Rather, if someone is given a title for his wrestling prowess, he is called 'The Rustam of India' etc. Similar is the case of the Jews. There has hardly been any Prophet who was not insolently treated by them. And they opposed Jesus, peace be upon him, to the extent that they did not shy away from putting him on the cross. They committed every mischief against him.

1. Those who have not incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

The Need for the Prayer of ¹عَلَيْهِمُ الْمَغْضُوبُ عَلَيْهِمُ

Of course, if the question arises that whereas Jews treated the Prophets with insolence and mischief, and whereas now the chain of prophethood has ended—what was the need for the prayer of عَلَيْهِمُ الْمَغْضُوبُ عَلَيْهِمُ ? Its answer is that since God Almighty knew that the Promised Messiah^{as} would descend in the Latter Days, and the Muslims would, by denying him, become like the Jews, and they would advance in various ways of insolence and mischief—therefore, the prayer of عَلَيْهِمُ الْمَغْضُوبُ عَلَيْهِمُ was taught that: ‘O Muslims! You ought to pray in each *rak’at* of every one of the five daily *Salat* that, “O God! Keep us away from the path of those who were struck with Your wrath in this very world and who were made to taste varied earthly and heavenly calamities on account of opposing Your Messiah.”

Therefore, one should be mindful that this is the time to which the verse of عَلَيْهِمُ الْمَغْضُوبُ عَلَيْهِمُ points. And he who is speaking among you at this time is indeed the true Messiah of God.

Opposition and Rejection of the Promised Messiah^{as}

Keep in mind that God has been patient for twenty-five years. They have not left any stone unturned in my opposition. They have been insolent in every way. A host of allegations were levelled against me. Full zeal was employed in these mischievous and villainous acts. Great effort was made in every way for my destruction and annihilation. A variety of fatwas [religious verdicts] denouncing us as *kafir* [disbelievers] were drawn up. We were even considered worse than the Christians and the

1. Those who have not incurred displeasure (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

Jews—this notwithstanding the fact that we believed in the creed *لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ* [‘There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah’] with all our heart and soul; and that we believed the Holy Quran to be the True and Perfect Book of God Almighty and to be the *Khatamul-Kutub* [Seal of the Books] with sincerity of heart; and that we considered the Holy Prophet, peace and blessings of Allah be upon him, to be *Khatamun-Nabiyyin* [the Seal of the Prophets] with sincerity of heart; and that we had the same *Salat*, the same Qiblah; and that we did fast in the month of Ramadan in the same fashion; and that there was no difference with regard to Hajj [the Pilgrimage] and *Zakat* [almsgiving].

Still, for reasons unknown, they declared us to be even worse than the Christians and the Jews, and it was considered [by them] worthy of reward to abuse us day and night.¹ After all, there is something called decency! This kind of course is adopted by those whose faith gets snatched and whose hearts are blackened.

In short, since God knew that a time would come when Muslims would become Jews in character, He taught the prayer of *غَيْرِ الْمَضْطُوبِ عَلَيْهِمْ*.

Then, God says *وَلَا الضَّالِّينَ*² meaning that, ‘Do not let us follow the path of those who deviated from Your true and right

1. From *Badr*: I have seen written in their fatwa of my infidelity that his disbelief is worse than the disbelief of the Jews and the Christians. It is odd that those who proclaim the *Kalimah* [creed of Islam], pray five times a day facing towards the Qiblah [direction of the Ka’bah in Makkah] and call the name of the Holy Prophet, peace and blessings of Allah be upon him, with reverence, and are prepared to lay their lives for him—are they worse than those who abuse the Holy Prophet, peace and blessings of Allah be upon him, all the time?’ (*Badr*, vol. 7, no. 1, p. 7, dated 9 January 1908).

2. *Sūrah al-Fātiḥah*, 1:7 [Publisher]

path.' This alludes to the Christians who were taught by God Almighty through the *Injil* [Gospel] to believe in God to be One without any partner. But they abandoned this teaching and took the son of a woman to be God.

Comparison between the Jews and Christians

One should not think that *مَغْضُوبٌ عَلَيْهِمْ* is a rather harsh word and *ضَالِّينَ* [*Zallin*—those who have gone astray] is mild. It is not mild. The issue is that the sin of the Jews was lesser. They adhered to the Torah and followed its commandments. Though they had surpassed in mischief and insolence, they were vehemently averse to taking anyone to be God or the Son of God.¹ They have been mentioned in *Sūrah al-Fātiḥah* first, not because their sins were greater, but because they were punished in this very world.

Its example is that of a revenue officer who levies a fine only on those whose offence is not beyond his jurisdiction. If the offence is beyond his jurisdiction, he refers the offender to the relevant authority. For instance, suppose he can fine up to a maximum of 50 or 60 rupees for the most grievous offence, but the offender deserves greater penalty. He would refer his case to the higher authority by acknowledging that the penalty is beyond his authority, and therefore, he could not sentence him at that time. In the same way, the wickedness and

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1. From *Badr*: I inquired from a Jew concerning his religion. He replied that their belief concerning God was the same as mentioned in the Quran, and that they had not taken any human being to be God even to that day. In this respect, they are better than the *ضَالِّينَ* albeit they have excelled the *ضَالِّينَ* in mischief and wickedness. Therefore, they are mentioned first because they were punished in this world (*Badr*, vol. 7, no. 1, p. 7, dated 9 January 1908).

the insolence of the Jews were such that their punishment could have been administered in this world. But this world could not bear the punishment for the ضَالِّين [Zallin—those who have gone astray] as their doctrine is so repulsive. God says in the Holy Quran, in its description:

تَكَادُ السَّمُوتُ يَنْفَطَرْنَ مِنْهُ وَتَتَشَقَّقُ الْأَرْضُ وَتُخَرُّ الْجِبَالُ هَدًّا ۚ أَنْ دَعَا لِلرَّحْمَنِ وَلَدًا ۝¹

Meaning that it is such a terrible act that the heavens and earth might well-nigh burst thereat and the mountains might shatter into pieces.

In short, since the punishment of the Jews was less, it was administered to them in this very world, but the punishment for the Christians is so severe that this world cannot withstand it. Therefore, the other world is appointed for their punishment. Moreover, it is also worth remembering that these Christians are not only themselves *zall* [misguided], but they are also *muzill* [one who misguides others]. It is their vocation to misguide others day and night. Thousands—rather, hundreds of thousands—of newspapers are published each day and a myriad of tactics are employed for the propagation of this false faith.

Fair-Mindedness of the British

Keep in mind that the government has nothing to do with these priests. An Englishman came here [Qadian]. Upon his return, he asked if any priests lived on his way back. This was because

1. *Sūrah Maryam*, 19:91–92 [Publisher]

he hated the priests bitterly.¹ These people are very fair-minded. If they were not just, their rule would not have lasted. It should be kept in mind that their rule is also a blessing of God.

Consider the Sikh era. They would kill even for calling out the *Azan* [Muslim call for the Prayers]. But under the present government, with the blessing of God Almighty, there is freedom in every way. And its presence has been a source of great blessings for us. Even in our village, Qadian, there was an administrative office where our mosque is located now. I was a child at that time, but I have heard this from reliable people that even after the English took over, the previous ordinance remained in effect for a while.

It was in those days that a Government Administrator was visiting here. He had a Muslim soldier with him. The soldier came to the mosque and asked the *moazzin* [the person who calls the *Azan*] to call the *Azan*. The man did so in a low fearful voice. The soldier asked him if that was the way he regularly called the *Azan*. The man replied that this was how it was done here. The soldier chided him and told him to get on to the rooftop and call the *Azan* in as loud a voice as possible. He [the *moazzin*] was scared but eventually did so on the urging of the soldier.²

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1. In *Badr*, it is further written: There was another Englishman in whose court my case was tried. The opposite party was a priest who presented even seven or eight witnesses. Besides, you know the administrators have all the authority and he had the same nationality as well. But I heard that he point blankly said that he couldn't do the mean thing to punish an innocent person. He sent for me and congratulated me. If these people did not have these qualities, they would not have become our rulers either. When Muslims deteriorated to the extent that they started fighting among themselves like dogs fighting over a bone thrown at them, and there was no brotherhood and compassion left, the superior wisdom of God took away the governance from them (*Badr*, vol. 7, no. 1, p. 8, dated 9 January 1908).
 2. From *Badr*: And he called out the *Azan* loudly. No one had called out *Azan* for the last forty years (*Badr*, vol. 7, no. 1, p. 8, dated 9 January 1908).

At this, a Hindu mob gathered and grabbed the mullah. The poor man was terribly frightened that the Administrator would hang him. The soldier reassured him that he would stand by him. Ultimately, they took him to the Administrator and pleaded that he had profaned them. The Administrator knew that the government had changed and the Sikh rule was over so he asked the person somewhat timidly why he had called out the *Azan* loudly. The soldier stepped forward and said that it was him, and not the mullah, who had called the *Azan*. The Administrator scolded the Hindu mob as to why they were complaining about the *Azan* when cows [which are holy to the Hindus] were being openly slaughtered in the city of Lahore. He told them to disperse and stop complaining.

Similarly, there is an incident that took place in Batala. A Sayyed [person with lineage to the Holy Prophet, peace be upon him] who was a local resident, came to the gate from outside. There was a herd of cows there, and with the tip of his sword, he tried to disperse the animals. The hide of a cow got mildly scratched. For this, the poor soul was arrested and people insisted that he should be killed. After much mediation, his life was spared but they did cut his hand off. Similarly, in a dispute over a cow, five thousand unfortunate Muslims were killed.

Now, see for yourself whether this government is a blessing or not. It is stated in a hadith that if your ruler is bad, then it is not him, but in fact, *you* who are bad.¹ Therefore, bear in mind that these people [the British] are very just. Even in the litigation against me,² Atma Ram had fined me 700 rupees. But when those records were put up before the Sessions Judge,

1. *Mirqātul Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, Ali bin Sultan Muhammad al-Qārī, Juzw 7, p. 266–267, Kitāb al-Imārati wal-Qaḍā', Hadith Number 3717, Dārul-Kutub al-'Ilmiyyah, Beirut, Lebanon 2001 [Publisher]

2. *Al-Ḥakam*, vol. 12, no. 2, p. 2–4, dated 6 January 1908

he spent an entire day reviewing them for the sake of justice even though he was a Christian, and after a thorough review and deliberation, he summoned Karam Din and told him: 'You translate *la'im* as 'bastard' and *kazzab* as 'a great liar', but if someone is called an owl, what difference does it make to be called a small or a big owl? The verdict Atma Ram made was flawed. I am refunding the fine. This man had the right to call you something even worse than *la'im* and *kazzab*.'

Muslims, therefore, should not trust the Hindus. If the English leave today, the Hindus will tear the Muslims apart.

'The Misguided' Refers to the Christian Priests and not to the British

The conclusion is that here when I have said ضَالِّين [Zallin—those who have gone astray], I mean the Christians and their priests. I do not mean the British by it, because most among the British have not read the Bible even once in their lifetime. Islam is a very grave challenge to these priests because they know that Islam is the only religion that they cannot overrun.

The Arya Faith

What challenge can the Aryas pose! Their religion has the repulsive custom of Niyoga. They are enjoined to have their young and beloved wives sleep with other men for the sake of begetting children, and they may beget up to ten sons by having their wives sleep with other young men despite themselves being healthy and strong. And their Parmeshwar [God] is not capable of creating a fly; nay, not even a single particle! How can they prevail over any [other] religion?

Monstrous Mischief of Christianity

Christians can no way stand up against Islam because they have taken a human being—who had a father, had four brothers and two sisters, and who also kept getting physically abused by the Jews—as their ‘God’. And they have accepted that he died an accursed death for their salvation whereas there is no precedent in the world that if Person X hits his head with a rock because Person Y has a headache, it would make the headache of Person Y go away.¹ One should ponder what kind of justice it is that the sin is committed by Person Y but Person X should go to the gallows for it in his place. The fact of the matter is that these people are just beating the drum that has been strapped round their neck. Otherwise, their hearts despise this doctrine and now the breeze of *Tauhid* [the Oneness of God] is blowing on the behest of God and many are beginning to renounce this worship of a mortal and to accept the worship of God.²

The Dajjal and the Misguided are Synonymous

When I mentioned the ضَالِّين [*Zallin*—Misguided], I was referring to the Christian priests who are not only themselves misguided, but also do their utmost to misguide others as well. The *Dajjal* [Antichrist] mentioned in the Hadith is the same as the *Zallin*. If the *Dajjal* is not taken to mean the *Zallin*, then it

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1. From *Badr*: I profess very strongly that a Muslim child cannot accept such nonsense (*Badr*, vol. 7, no. 1, p. 8, dated 9 January 1908).
 2. From *Badr*: The wise among the British are themselves abandoning this absurdity. The blessed time is come. The breeze of *Tauhid* is blowing. Soon the world will realize that besides Islam, there is misguidance everywhere’ (*Badr*, vol. 7, no. 1, p. 8, dated 9 January 1908).

would have to be admitted that God Almighty not only mentioned the *Zallin* in the Holy Quran but even taught the prayer to safeguard against their monstrous mischief, yet failed to mention the *Dajjal* even though it was such a monstrous threat that it was going to cause millions of people to go astray.

The truth is that *Dajjal* and *Zallin* are the two names for the same group which goes around misguiding people. During this time of the Latter Days, they are at their strongest and are trying to misguide the masses with every kind of deception and guile. Since *Dajjal*, too, means the one who misguides, therefore, this word has been used in the Hadith instead.

Another reason for the use of the word *Dajjal* instead of *Zallin* in the Hadith is that Allah knew people would concoct an imaginary *Dajjal* and credit him with strange characteristics, such as he would have Paradise in one hand and Hell in the other; and he would also proclaim Divinity and prophethood; and the word *kafir* [disbeliever] would be written on his forehead; and he would have a donkey with so much a span between its ears, and it would have such and such other features, etc. That is why God says that the *Dajjal* group is indeed that of *Zallin*, who go around misleading people in many different ways. They have changes and interpolations made in Divine Scriptures by promising big rewards, and are making people completely turn away from the commandments of God. They have proclaimed a foul thing like swine to be lawful even though swine was specifically forbidden and Jesus^{as} also uttered the words 'Do not cast your pearls before swine.'

Similarly, by concocting the doctrine of Atonement, they have prepared a vast field for sins. By acknowledging Jesus to be God or the Son of God, one would be absolved of all sins, regardless of how grave a sin he has committed, and he would find salvation. Now tell me, is it not clear to understand that

this is the misguiding group that has been called the *Dajjal* in the Hadith and the *Zallin* in the Holy Quran?

Breaking of the Cross and Killing of the Swine

It should also be kept in mind that it is written in *Ṣaḥīḥ al-Bukhārī*, viz the Messiah to come (who has now come), that:

يَكْسِرُ الصَّلِيبَ وَيَقْتُلُ الْخِنْزِيرَ.¹

Meaning that he would break the Crosses and kill the Swines. This does not mean that he would be hunting in the jungles like crude and crass people, or would climb the churches to break the crosses. The real purport is that one who eats filth is called 'swine', and it is not necessary that that filth only be the excrement of animals. The filth of falsehood and fabrication is the most repulsive and stinking filth. Therefore, God has named those who constantly misguide the world with their lies and deceptions as 'swine'.

And when he said يَكْسِرُ الصَّلِيبَ ['He will break the Cross'], it did not mean that when the Messiah comes, he would go around breaking crosses made of stone, copper, and wood etc. that are sold for pennies. What it means is that he would demolish the foundation of Christianity. The entire basis of their religion rests upon Jesus being alive. It is not just that, like other Prophets, he is living but his being alive entails that he is going to come to this world a second time and will judge people. I do not know how the precept of Jesus being alive found its way

1. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Mazālim, Bāb Kasriṣ-Ṣalīb wa Qatlil-Khinzīr, Hadith 2476 [Publisher]

into the Muslims. And, unfortunately, they began concurring with the Christians.

In short, it should be understood that the foundation of Christianity is Jesus being alive. If he dies, their religion dies with it.

Once a pastor came to me in Ludhiana. During the conversation, I told him that the death of Jesus was a minor point; what would be the harm if he were to accept that Jesus had died?

Upon this, he said, 'Is it a minor point?! Our religion is entirely based on that very point.'¹

Similarly, when I went to Delhi, many people came to me in a group and said, 'Jesus is alive and it is he who would come again.'

I asked them what had been its effect except that several thousand people have renounced [Islam]?

They had no answer.

Then I told them, 'Well! You have tested this prescription; it turned out to be wrong. Now try my prescription for a few days and see the result.'²

Thereupon, one of them stood up and said, 'No one else is doing what you are doing for the welfare of Islam. By all means, continue your work.'

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1. From *Badr*: He [the Christian] said, 'If there was no doctrine of Jesus being alive, all Christians would instantly become Muslims. This is the soul of our religion and when this departs, we will be lifeless' (*Badr*, vol. 7, no. 1, p. 9, dated 9 January 1908).
 2. From *Badr*: Now try my remedy and see for yourself whether or not there is life for Islam and death for Christianity in accepting the death of Jesus (*Badr*, vol. 7, no. 1, p. 9, dated 9 January 1908).

Erroneous Beliefs of Present-Day Muslims

In short, Muslims are in a terrible plight—retreat at every step, defeat at every place. According to them, our Holy Prophet, peace and blessings of Allah be upon him, has died but Jesus is still alive. And (God forbid) our Holy Prophet, peace and blessings of God be upon him, was not immune from the touch of Satan but Jesus was. Moreover the one who was born without a father—was Jesus; the one who fashioned birds—was Jesus; the one who brought the dead back to life—was Jesus; the one who ascended to Heaven and will descend—is Jesus.

Now, tell me what can be the result of all this except for one to apostatize? In short, Jesus being alive is an instrument to cause apostasy. People convert to Christianity upon hearing these things that I have mentioned.

Mirza’is [Ahmadis] are Disbelievers but They Have Saved Our Honour this Day

Once a bishop was giving a lecture in Lahore and was arguing that Muhammad^{sas} had died and his grave is present in Madinah, but with regard to Jesus, the Messiah, even Muslims themselves admit that he is present in the heavens alive, etc. And then he went on to say, ‘O Muslims! Be fair and see whether these facts are true or not.’

At this point our Mufti [Muhammad Sadiq^{ra}] Sahib stepped up and asked the bishop to show him where those things were written in the Holy Quran that the Holy Prophet, peace and blessings of Allah be upon him, had died but Jesus is in the heavens alive. And he said that the death of Jesus was clearly

mentioned in the Holy Quran and the verse ¹فَلْيَاذْكُرْكَ testified that Jesus had died.

The bishop could find no escape and could only make the remark: 'It seems that you are a *Mirza'i*.'

Afterwards, when the audience of the lecture came out they said, 'Though *Mirza'i* are disbelievers, they have saved our honour on this day.'

Now We are the Ones with Spiritual Weapons

When Allah bestows dominance upon someone, He also blesses him with weapons. Nowadays, Europe is entirely dominant in the secular sense, but don't you see that it is Europe indeed that has invented amazing weapons of every kind to the extent that even if the Sultan of Turkey needs any weapon, he sends the request to them? In the same way, the spiritual weapons are now in our hands.² How can one dominate without possession of the required weaponry?

But now—wherever you go—you will proclaim that Jesus has died and his death is mentioned in the Holy Quran, in the authentic Hadith; our Holy Prophet, peace and blessings of Allah be upon him, testified that he saw him [Jesus] among the other dead during the *Mi'raj* [Spiritual Ascension]; and he [the Holy Prophet^{sas}] demonstrated by his own death that all the

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1. But since You did cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]
 2. From *Badr*: God Almighty has conferred spiritual weapons upon us. It is a special blessing of God Almighty. A nation without weapons is bound to be destroyed. Bear in mind that weapons mean spiritual powers and irrefutable arguments. Physical materials are not needed in religious matters. Look, if the weapon of the death of Jesus were not there, you would not stand a chance against them (*Badr*, vol. 7, no. 1, p. 9, dated 9 January 1908).

Prophets who had come before him had died. God Almighty has placed these and many other similar brilliant arguments in your hands that confound the opponents.

Muslims Have Failed to Understand the Plight of Islam

The truth is that Muslims have failed to understand [the reason for] the plight of Islam. There is a person (Abdul Hakeem) who used to be my follower for twenty years. He would endorse me in every way. He used to tell people of his dreams that testified to my truth. Now, after repudiating [his affiliation with me] he has written a book which he has named—in reference to me—*Kana Dajjal* [‘The One-Eyed *Dajjal*’], but the fact of the matter is that he has no idea of the grave plight of Islam.

In his estimation, those who are the cause of people renouncing Islam with their deception and guile are not *dajjal* [deceivers], and he nowhere mentions them in his books; on the contrary, in his estimation the *Dajjal* [Antichrist] is the one who unveils the face of the living Islam and supports it with fresh Signs, defending Islam in every way and giving crushing rejoinders to the enemies of Islam!

Taqwa is Needed for Clear Thinking

It needs to be understood that clarity of thinking is itself achieved through *taqwa* [righteousness]. This is why Allah says in the Holy Quran:

الْمَرَّةَ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ¹

Meaning that, this book bestows guidance only upon those who adopt *taqwa*, and those who do not have *taqwa* are blind.²

If one explores it with purity of heart and fear of God Almighty, then he is able to see everything in it. On the other hand, if he wears the blindfold of obstinacy and prejudice upon his eyes, he cannot see anything out of it.

The Subjugation of Satan is Destined at the Hands of the Promised Messiah

It should be noted that the *Dajjal* [Antichrist], which means ‘the one who misleads’, in reality refers to the one who is the embodiment of Satan. It was written in the earlier scriptures in regard to the Latter Days that many a battle would ensue with Satan during that period, but Satan would eventually be defeated.

Though Satan was subdued during the time of every Prophet, it was only in a virtual sense. It was really destined for the Messiah to truly subdue it. God Almighty has promised victory of such a magnitude that He said:

جَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ³

1. *Sūrah al-Baqarah*, 2:2–3 [Publisher]

2. From *Badr*: Just as a blind person cannot benefit at all from the sun, one who is not a *muttaqi* [God-fearing individual] would not derive any light from the refulgence of the Quran. One who looks with prejudice and yields to scepticism in every issue, would not believe even if an angel appears, let alone believing a mortal (*Badr*, vol. 7, no. 1, p. 9, dated 9 January 1908).

3. *Sūrah Āl-e-‘Imrān*, 3:56 [Publisher]

That is: 'I will keep your true followers dominant over others till the Day of Judgement.'

Therefore, Satan is battling with full force in these Latter Days, but the final victory will indeed be ours. You know it well and it is common knowledge for you that Jesus has died, and in this subject, you have achieved the victory in every way.¹

Satan has Yet to Die

But the death of Satan is still pending because I see it still has a considerable hold on you. Many people will be going back after doing the *Bai'at* [Pledge of Allegiance] here, but will write a letter of renunciation after reaching their homes. And the reason is that they meet some *maulawi* who causes them to slip by telling them all kinds of stories and fabricating various false allegations against me. Since such people still have a good portion of Satan in them, they readily fall into the trap of people with a satanic character.

Since I have expounded my claim at length in the book *Haqīqatul-Wahī* [*The Philosophy of Divine Revelation*], and you have already read it too, it will prolong the speech if I say something pertaining to it here. However, you need to comprehend the concept of the death of Satan at this time. You have already succeeded in putting an end to the widely held belief in the illusory life of Jesus, but Satan still needs to be killed.

Beware! It won't die by simply saying that Satan has died with your tongue. You must demonstrate through your deeds that Satan has died. The death of Satan should be evident in your deeds, not in your words.

1. From *Badr*: My presence is for two objectives. One is to kill a Prophet and the other is to kill Satan (*Badr*, vol. 7, no. 1, p. 9, dated 9 January 1908).

It has been promised by God that Satan will die completely in the time of the last Messiah. Though Satan accompanies every person, the Satan of the Holy Prophet^{sas} had become a Muslim [i.e. had submitted to the will of God].

The Philosophy of Satan being Repelled by لا حَوْلَ [La Haul]

Similarly, God Almighty had promised that Satan would be completely uprooted in this age [of the Promised Messiah]. You already know that Satan runs away from ¹ لا حَوْلَ [La haul]. But it is not so naïve that it would run away merely by your verbal proclamation of لا حَوْلَ. It would not run away even if لا حَوْلَ is recited like that a hundred times. The fact of the matter is that those who are permeated by لا حَوْلَ in every particle of their being, and who constantly beseech God Almighty alone for help and assistance, and who continually receive the blessings from Him—are the ones who are saved from Satan. And those are the people who will achieve success.

The Need and Philosophy of Prayer

God Almighty has begun the Holy Quran with a prayer and has ended it with a prayer as well. This signifies that man is so weak that without the grace of God, one cannot be cleansed, and without His help and assistance, one cannot excel in

1. The complete words are لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ, 'there is no power nor strength except from Allah the High, the Exalted.' [Publisher]

virtue.¹ In one hadith it is said that all are dead except for the one who is revived by God, and all are lost except for the one who is guided by God, and all are blind except the one who is granted sight by God.

In short, the truth is that the shackle of worldly love remains as a chain wrapped around one's neck until one is bestowed the grace of God. Only those shed it who are blessed by God, but it should be kept in mind that even the grace of God needs supplication for its initiation.

Do not imagine that supplication is only the babbling of some words. On the contrary, supplication is a kind of death after which life is gained as is expressed in a Punjabi couplet:

جو منگن جائے سو مر رہے جو مرے سو منگن جا
One who begs has to die first
And one has to die first to be able to beg.²

Supplication has a magnetic effect. It attracts grace and blessing. What kind of supplication is it when one continually repeats ³ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ with the tongue while he is preoccupied with the mundane thoughts of how he is going to make such and such transaction, or such and such task remains unfinished, or something should have happened that way, or he would do this if the situation changes that way? This is just squandering away one's life. Until one gives precedence to the Word of God and acts in compliance with it, his prayers are merely a waste of time.

1. From *Badr*: Don't claim purity for yourself, for no one is pure until God purifies him (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).
2. From *Badr*: جو منگن جائے سو مر رہے جو مرے سو منگن جا (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).
3. Guide us in the right path (*Sūrah al-Fātiḥah*, 1:6). [Publisher]

The Prerequisites of Supplication and its Results

It is clearly written in the Holy Quran:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۚ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ¹

Meaning that when the heart of a person is melted in the course of supplication; and he throws himself down before the Divine threshold with such devotion and sincerity as if he is totally lost in Him; and while abandoning all other thoughts, he begs grace and succour only from Him; and he is able to attain such concentration of mind that a kind of pathos and poignancy is created—then the door of success is flung open and thereby the love of the world is cooled off. This is so because two loves cannot coexist in one place. So it is said:

ہم خدا خواہی و ہم دنیاے دون
 این خیالاست و محالاست و جنون
Claiming we simultaneously love God and the world
Is wishful thinking; it is impossible and sheer insanity.

This is why God says right after it that وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ² here 'vain' implies the world.

Once man starts to experience pathos and poignancy in his Prayers then the love of this world is cooled off in his heart. It does not mean that he then quits his job, farming, or trade, etc. He starts to shun those mundane activities that involve deceit

1. *Sūrah al-Mu'minūn*, 23:2–3 [Publisher]

2. And who shun all that which is vain (*Sūrah al-Mu'minūn*, 23:4). [Publisher]

and distract him from God.¹ The result of crying, beseeching, humbling, and showing humility before God is that for such a person the love of his faith becomes his priority over everything else—the love of the world, greed, covetousness, luxury, and opulence. This is because as a matter of principle, one virtuous deed attracts the next, and one sinful act incites the next. When they show pathos and humility in their Prayers, it leads them to shun vanity instinctively and they escape this foul world. The love of this world is cooled off and the love of God is aroused within them. The result is ²هُمْ لِلزَّكَاةِ فَاعْلَمُونَ that is, they spend in the way of God. This is one consequence of ³عَنِ النَّفْسِ الْمُعْرِضُونَ because the love of the world will become cooled off,⁴ it will be the natural consequence that they would spend in the way of God, and they would not mind and would not hesitate in giving in the path of God even if they had the treasures of Qarun [Korah].⁵

There are thousands who do not pay the *Zakat* even though many of the poor and destitute of their nation get ruined and destroyed. They do not even care for them albeit God has obligated the giving of *Zakat* on everything, even jewellery—though pearls etc. are exempt. The rich and affluent have been

1. From *Badr*: The Promised Messiah said رَجَالٌ لَا تُلْهِهُمُ تِجَارَتُهُمْ وَلَا يَتَذَكَّرُونَ ذِكْرَ اللَّهِ [Sūrah an-Nūr, 24:38] Meaning that: There are those of Our servants who do not forget Me even for a moment in their big business enterprises. One who has a relationship with God is not called a worldly person. A worldly person is one who does not have God in his mind (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).
2. Sūrah al-Mu'minūn, 23:5 [Publisher]
3. Who shun all that which is vain (Sūrah al-Mu'minūn, 23:4). [Publisher]
4. From *Badr*: Worldly love makes one miserly. It is strongly forbidden to inculcate worldly love and forget the Hereafter (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).
5. Qarun was one of the people of Moses^{as}, but he later became a chieftain of Pharaoh. His enormous wealth and pride is mentioned in Sūrah al-Qaṣaṣ, 28:77 of the Holy Quran. [Publisher]

ordered to count their wealth and pay *Zakat* according to the ordinances of the Shariah, but they don't. That is why God says that the state of *عَنِ الْغَوِّ مَعْرُضُونَ* would develop in them only when they would give *Zakat*. Thus, the giving of *Zakat* is one outcome of abstention from all that is vain.¹

Then it is said ² *وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَظُّونَ* meaning that, when they would have pathos and humility in their Prayers, and would shun all that is vain and would give the *Zakat*, then its natural consequence would be that they would guard their chastity.

When one gives precedence to his faith over the world and spends his wealth in the path of God, why would he want to acquire the wealth of someone else unlawfully and why would he want to usurp the rights of others?³ And when he does not hesitate to sacrifice a precious thing like his wealth in the path of God, why would he use his eyes, nose, ear, tongue, etc. at inappropriate occasions? It is a matter of principle that when one is diligent about the higher virtues, virtuous acts of a lower level are persistently carried out impulsively. For instance, when he starts to supplicate with pathos and humility, he would have to shun the vain. And when he shuns the vain, he becomes resolute in paying the *Zakat*. And when he becomes so particular with regard to his wealth, he starts to abstain to the utmost from usurping the rights of others.

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1. From *Badr*: The strength to pay *Zakat* is achieved on withdrawing from all that is vain. Therefore, you should reduce the love for this world or rather not do it altogether so that you may develop the strength to give *Zakat* and thus be successful (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).
 2. *Sūrah al-Mu'minūn*, 23:6 [Publisher]
 3. From *Badr*: The greatest obligation is that one should not even look at someone else's wife lustfully (*Badr*, vol. 7, no. 1, p. 10, dated 9 January 1908).

Therefore, it is stated next that:

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رِعُونَ¹

Because one who does not trespass the rights of others and discharges his own obligations, it is but natural that he would be resolute in his pledges and he would eschew violating his trusts. Therefore, it is stated as a natural consequence that since such qualities are found in these people, it is but natural that they would be resolute in their pledges as well.

Significance of Salat and its Philosophy

After all these things, it is said:

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ²

Meaning that, these are the very people who guard their *Salat* [obligatory Prayers] and never miss any. This is the very purpose of the creation of man that he should learn the essence of *Salat* as is stated by God:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ³

Thus, it should be remembered that *Salat* is the very thing that helps ease all difficulties and wards off all calamities. But this

1. *Sūrah al-Mu'minūn* 23:9 [Publisher]

2. *Sūrah al-Mu'minūn*, 23:10 [Publisher]

3. And I have not created the Jinn and the men but that they may worship Me (*Sūrah adh-Dhāriyāt* 51:57). [Publisher]

Salat does not mean the *Salat* that common people offer as a ritual. Rather, it is that *Salat* in which a person's heart becomes tender while prostrating at the threshold of God, so much so that it becomes captivated as if the heart is melting.

Moreover, it should also be understood that *Salat* is to be guarded not because God needs *Salat*. God has no need for our *Salat*. He is **عَفِيُّ عَنِ الْعَالَمِينَ**. That is, He is not in need of anything. This means that man is the one who needs *Salat*. It is axiomatic that man desires good for himself and this is why he seeks help from God. Establishing a bond with God means obtaining real welfare. If the entire world turns against such a person and seeks his destruction, it can cause no harm to him since God would destroy tens of millions for his sake if He needs to. God destroys millions in exchange of that single individual.

The Essence of Salat

Salat is something that causes worldly and spiritual affairs to be set right, but most who pray are cursed by their *Salat*¹ as is said by God:

قَوْلِيلٌ لِلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ²

1. From *Badr*: In a hadith it is mentioned that many reciters of the Quran are such that the Quran curses them [*Rūḥul Bayān fī Tafsīril-Quran*, by Ismail Haqqi bin Mustafa, Juzw 10, p. 209, Tafsīr Sūrah al-Muzzammil, verses 2–4]. What it means is that unless one acts upon it and has his heart in it, a given worship is like a snake—beautiful and attractive to look at but full of harmful venom on the inside (*Badr*, vol. 7, no. 1, p. 11, dated 9 January 1908).

2. *Sūrah al-Mā'ūn*, 107:5–6 [Publisher]

This states that, the curse is upon those worshippers who are oblivious of the essence of *Salat*.

Indeed, *Salat* is something which saves one from every kind of evil deed, but as I have mentioned before, it is not in one's own control to offer this kind of *Salat*. This kind [of *Salat*] cannot be achieved without the help and assistance of God. This kind of pathos and anguish cannot develop unless man keeps supplicating. Therefore, it behoves that none of your days or nights—indeed not even a single moment of your life—should be without supplication.

Hard Days are Coming

Remember difficult days are ahead in which the world will have to face frightening adversities and calamities. God has informed me that terrible epidemics and various heavenly and earthly calamities are soon to befall. And He has already given the news that there will be a severe earthquake which will be reminiscent of Doomsday, concerning which God has said **بَغْتَةً** [*baghtatan*] implying that the earthquake will come suddenly. There are many other terrifying prophecies that God has already given. If you could know what I am seeing, your days and nights would be consumed crying before God. In this one month, there have been three earthquakes, all of which are a harbinger.¹

In the time of Moses, initially there were only chastisements of locusts, lice, and frogs which the opponents had taken as a

1. From *Badr*: Allah's chastisement commences with mildness (*Badr*, vol. 7, no. 1, p. 11, dated 9 January 1908).

kind of amusement.¹ And the real reason for it was that those wretched people did not know that a specific miracle would appear that would force [Pharaoh] to cry out:

أَمَنْتُ أَكْثَرَ إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَآءِيلَ²

Heed the Early Warnings

Therefore, remember it well that if you heed the early warnings and, fearing God Almighty, occupy yourself in *Istighfar* [seeking forgiveness] and لا حَوْلَ [La haul... —‘There is no power nor strength except from Allah the High’] and other virtuous deeds; it would bode well for you. But when that time finally comes, one who is heedless will have to face destruction in terrible humility and desperation, and weeping and wailing at that time would be of no avail, and then he would be forced to abandon the very world for which he had turned away from religion, in great despondency.

Beware, the plague is about to come too. The world says that it is now over and its reign has ended, but God says that soon a plague is going to spread that will be much more severe than the earlier one. He has also said that a severe epidemic will spread which cannot even be named.

1. From *Badr*: Initially there were mild chastisements—insects appeared, there was blood, there was famine. Pharaoh did not think much of famine. He might have found it amusing as the famine affects the poor. Little did he know that the day of severe seizing was to come when he would uncontrollably cry out: أَمَنْتُ أَكْثَرَ إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَآءِيلَ [‘I believe that there is no God but He in Whom the children of Israel believe’, *Sūrah Yūnus*, 10:91] (*Badr*, vol. 7, no. 1, p. 11, dated 9 January 1908).
2. I believe that there is no God but He in Whom the children of Israel believe (*Sūrah Yūnus*, 10:91). [Publisher]

Repentance: The Precept Agreed upon by 124,000 Prophets

But after all this, I tell you that the gifts of Almighty God's mercy are vaster than the oceans. If He is *Shadidul-Iqab* [Severe in punishment], then He is *Ghafurur-Rahim* [Most Forgiving, Merciful] as well. The one who repents—occupying himself with *Istighfar* and *La haul* and making his faith his priority over the world—is most certainly saved. It is a precept agreed upon by 124,000 Prophets that those who are fearful of His punishment and occupied in remembrance of God, are most certainly saved when the chastisement suddenly seizes them. But those who weep, wail, and lament when the punishment is already upon them, and beg and repent at that time when even the most courageous will be trembling and scared—they are faithless and are not saved at all.

The Impending Days of Difficulty

I don't know how many of you truly believe what I am saying, but still, I affirm the same—that the days that are coming are most difficult. Evil beliefs and evil deeds have incited the wrath of God. All Prophets foretold about this time that an epidemic will break out and deaths will be plenty.

Then it is written in the Hadith that the disbelievers would die as far as the gaze of the Messiah would reach.¹ This does not mean that everyone upon whom he casts his eye would be destroyed. What it means is that those who would become a target in his eye would be destroyed and killed. However, it

1. *Ṣaḥīḥ Muslim*, Kitābul-Fitan, wa Ishrāt al-Sa'iat Bāb adh-Dhikr ad-Dajjāl, Hadith Number 3773 [Publisher]

seems that the whole world is becoming the target, whereas God Almighty says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ¹

Meaning that, all the Jinn and men were created only for the objective that they would advance in cognizance of God Almighty and would abide by the commands of the Prophets.

Preoccupation with Worldly Pursuits

Now, you can see for yourself how many are living with piety and are giving precedence to the Faith over the world. You can stand on a major intersection of a big city like Kolkata, Delhi, Peshawar, Lahore, Amritsar, etc. and see for yourself. Hundreds of thousands of people are running from here to there, but all of this running around of these people is only for this world. You will find very few who are busy in religious work with this attentiveness. There are many who show high resolve in the face of great hardships for the sake of this world but are found worthless in the matter of faith. They do not shy away from eating something as filthy as falsehood when faced even with a minor trial, and use everything to fulfil their selfish desires, as if there is no God.

Wouldn't God be pleased if one makes as much of an effort for Him as he makes to please his wife and to fulfil her needs and desires? He would be—and He most certainly would be—but has anyone made the effort? When someone is unable to have children, he suffers immensely for the sake of one child.

1. *Sūrah adh-Dhāriyāt* 51:57 [Publisher]

What means and methods he utilizes to conceive and how he suffers by running to all kinds of resources—as if, in his calculus, God does not even exist!

In short, it should be remembered that when man becomes neglectful of the real purpose of his life, he runs around stupefied and bewildered in such worries and pursuits. One should try to establish his relationship with God as soon as possible. Until a relationship with Him is established, everything is futile. It is mentioned in one hadith that if a person advances towards God slowly, God comes to him hastily, and if man advances quickly in His path, God comes running towards him.¹ However, if one becomes heedless of God and becomes indolent, then its result corresponds to it.

Promised Messiah is Implied by Zul-Qarnain

Once I was studying *Sūrah al-Kahf* in which *Zul-Qarnain* is mentioned.² A closer study of that account revealed that it has recorded the exact condition of this present age. It is written that when he journeyed, he reached a place where it seemed as if the sun had set in sludge. This was his western journey. Then he reached people who were in the sun's rays and had no shade on them. Then he met another nation who sought help from him after recounting the particulars of Gog and Magog.

This is what God has mentioned as an illustration, but *Zul-Qarnain* also refers to one who encountered two centuries. I have had such a long share of two centuries that there can be

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1. *Ṣaḥīḥ Muslim*, Kitābudh-Dhikr wa-Du'ā wat-Taubah wal-Istighfār, Hadith 2675 [Publisher]
 2. From *Badr*: Once I had perused the account of *Zul-Qarnain* in the Holy Quran. When I pondered over it, I realized that it is, in fact, about this age as a prophecy (*Badr*, vol. 7, no. 1, p. 11, dated 9 January 1908).

no occasion for any objection. I have had a share from two centuries according to every calendar. You can confirm it yourself. These accounts that are found in the Holy Quran are not mere tales and stories but are grand prophecies. He is not a Muslim who considers them mere tales and stories. By this account, I have to be accepted as *Zul-Qarnain*. One of the Religious Imams also took *Zul-Qarnain* to be the Messiah.

In this account, God has described two nations, eastern and western. The western nation implies those who were given the pristine water of the *Injil* or other Scriptures, but they wasted the luminous teachings for themselves with slime and filth. And the eastern nation implies the Muslims who did not come under the shade of the Imam [of the Age]¹ and are getting scorched by the rays of the sun. Our Jama'at [Community] is very fortunate² and should be grateful to God for guiding its members out of His benevolence, but it is only the primitive state.

Pertinent Admonitions for the Jama'at

I am well aware that many weaknesses still exist in it. Therefore, it should be appreciated that God says in the Holy Quran:

1. From *Badr*: They are unable to benefit from the Holy Quran and are dying of ignorance. It is said: مَنْ مَاتَ وَلَمْ يَعْرِفْ إِمَامَ زَمَانِهِ فَقَدْ مَاتَ مِيتَةً جَاهِلِيَّةً [‘Whoever dies without recognizing the Imam of his time, dies the death of ignorance’] (*Mirqātul Maḥāṭib Sharḥ Mishkāt al-Maṣābiḥ*, Ali bin Sultan Muhammad al-Qārī, Juzw 7, p. 234, Kitāb al-Imārati wal-Qaḍā’, Hadith Number 3674, Dārul-Kutub al-‘Ilmiyyah, Beirut, Lebanon 2001) (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).
2. From *Badr*: The third is our nation which is very fortunate. They have come under the shade of the Imam and they desired that a barrier against Gog and Magog be made for them (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا ۝¹

This states that the one who purified his soul found salvation, and the one who remained deprived of it ended up being unsuccessful and frustrated. Therefore, you should understand now what is meant by *tadhkiyah nafs* [purification of the self].

Truth about Tadhkiyah Nafs

Accordingly, a Muslim should always be ready to discharge the rights of God and the rights of fellow beings. As a Muslim, he proclaims with his tongue that God is One without any associate in His being and His attributes, and he should practically demonstrate it to be so. He should treat His creation with sympathy and gentleness; and should not carry any kind of grudge, jealousy, or rancour for his brethren; and should distance himself from backbiting altogether. But I see it is still far off that you become so engrossed and absorbed in God Almighty as if you only belong to Him. Just as you proclaim with your tongue, you should show it with your actions as well. Many of you do not duly discharge the rights of God's creation yet. Many harbour enmity and dissent among themselves and look upon those who are weaker and poorer than them with disdain, treating them rudely; and backbite against each other, carrying grudges and rancour in their hearts; whereas God admonishes the believers to become as a single body.² And when you become as a single body, then it could be said that you have purified your souls, because until your mutual interaction is not set straight, your interaction with God cannot be

1. *Sūrah ash-Shams*, 91:10–11 [Publisher]

2. *Al-Hakam*, vol. 12, no. 3, p. 2–5, dated 10 January 1908

set aright.¹ Though God's right is the greater of the two, the dealings with His creation are like a mirror. One who does not deals with his brethren straightforwardly, cannot discharge the rights of God Almighty either.

Keep in mind, it is not easy to be totally sincere with your brethren. On the contrary, it is a very difficult task. It is one thing to interact with others hypocritically but it is another thing to interact with true love and sympathy. Beware, that if this Jama'at does not have genuine sympathy, it will perish and God will create some other Jama'at in its place.²

God Desires this Jama'at to Acquire the Character of the Companions^{ra}

In the Jama'at our Holy Prophet^{sas} created, everyone had a purified soul and every one of them had committed his life for the Faith. Not one of them led a hypocritical life. All of them discharged the rights of God and the rights of His creation. So, keep in mind that God desires this Jama'at to follow their example and

1. *Tadhkiyah nafs* means to be mindful of the rights of both Creator and creation (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).
2. From *Badr*: Until you become brotherly and become, for each other, like the limbs of a single body, you will not succeed. This is what God wants. If one is not straight with his brother, he is not straight with God either. No doubt the right of God is greater but the mirror to see whether the right of God is being discharged is to see if the right of the creation is being discharged or not. If one cannot come clean with his brother, he is not clean with God either. This is not easy. It is a difficult thing. Genuine love is a thing different from hypocrisy. There are many rights of a believer over the other. Believers have great rights on each other. He should visit him when he falls sick. And go to his funeral when he passes away. He should not quarrel with him on petty matters and show clemency. God does not desire that you remain the same. If genuine brotherhood is not there, the Jama'at will perish (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).

wants this Jama'at to acquire the same colour. Anyone who lives a hypocritical life will ultimately be severed from this Jama'at.

This is the promise of God. The bad and good can never stay together. There is still time to reform yourselves. The heart of a man is like the house of God. The place for God and the place for man cannot coexist in the same space. Unless one cleanses his heart¹ thoroughly and prepares to suffer for his brother, the dealing with God cannot be rectified. I am mentioning these things lest those who have come to Qadian return as empty [as when they came].

Truth about Repentance

One cannot trust life. Does anyone know who will be living and who will be dead by next year? Therefore, one should repent with a sincere heart. God Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً صَوْحًا²

Therefore, it behoves man that when he repents, he should repent sincerely. Repentance actually means 'return'. One becomes used to saying the words. Therefore, God Almighty

1. From *Badr*: Clear this house of its idols so it can be called the house of God. God said: **طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ** *Sūrah al-Baqarah*, 2:126; meaning: Clean my house for the angels. A person's heart is the dwelling of God. It will be called the house of God and will become the place for the angels to circuit around when it is totally cleansed and purged of false conjectures and evil beliefs. Until one's heart is cleansed, his actions cannot become reformed. Look, this is the time. Do what you need to do now lest you depart empty-handed in respect of faith as well. You are already being deprived of the world due to the opposition (*Badr*, vol. 7, no. 1, p. 12, dated 9 January 1908).
2. O ye who believe! turn to Allah in sincere repentance (*Sūrah at-Tahrim* 66:9). [Publisher]

doesn't say that you should just repeat the words of repentance with your tongue; instead, He states that you should revert to Him, the Almighty, befittingly. When one moves from one of the two opposite sides towards the other, then the place of origin starts to become distant and the destination towards which he goes becomes closer. This, indeed, is the purport of repentance. When man reverts to God and moves towards Him day by day, the end result is that he becomes distant from Satan and near to God. And it is a matter of principle that one hears him whom he is close to. Therefore, the blessings and bounties of God descend upon such a person who, in deeds, becomes distant from Satan and near to God. And he is cleansed off the filth of carnal impurities as is then said:

عَلَىٰ رَبِّكُمْ أَن يَسْفِطَ عَنْكُمْ سَيِّئَاتِكُمْ¹

Because one quality of repentance is that the earlier sins are forgiven on account of it. Similarly, God Almighty says at another place:

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ²

Those who Turn to Allah and Those who keep Striving

This shows that there are the *tawwab* and there are the *mutatah-hir*. Those who turn to God completely are designated as *tawwab*. Those who continue to do spiritual exercises and striving

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1. It may be that your Lord will remove the evil *consequences* of your deeds (Sūrah at-Tahrim, 66:9). [Publisher]
 2. Allah loves those who turn to Him and loves those who keep themselves clean (Sūrah al-Baqarah, 2:223). [Publisher]

are designated as *mutatahhir*; they have a craving to be cleansed of their impurities and to become a pure soul by completely overcoming the passions of *nafs-e-ammarah* [the self that incites to evil].

Classifications of Nafs

In the Quran three kinds of *nafs* [the self] have been mentioned: (1) *Nafs-e-ammarah* [the self that incites to evil], (2) *Nafs-e-lawwamah* [the self-reproaching self], and (3) *Nafs-e-mutma'innah* [the soul at rest].

Nafs-e-ammarah is what desires nothing but evil as is said: ¹ *إِنَّ النَّفْسَ لَمَّارَةٌ بِالسُّوءِ* meaning that *nafs-e-ammarah* has this characteristic that it bends man towards sin and wants him to walk on undesirable and sinful paths. All the adulterers, thieves, and robbers found in the world function under this very *nafs*. One who is under the sway of this *nafs* can do any evil deed. I have seen a man who killed a young boy only for twelve annas [coins used at that time].

حضرت انسان کہ حد مشترک راجع است مے تواند شد میجامے تواند شد خرے

Human capacities encompass a union of two extremes—

He may choose to be a messiah or he may choose to be a donkey!

Thus, one who is subservient to *nafs-e-ammarah* considers every evil to be wholesome like a mother's milk. As long as he remains in this condition, evils deeds cannot be removed from him.

Then, the second kind of *nafs* is *nafs-e-lawwamah* as

1. The soul is surely prone to enjoin evil (*Sūrah Yūsuf*, 12:54). [Publisher]

God Almighty says: ¹ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ meaning that, I swear by the *nafs* that rebukes him on evil deeds and every kind of transgression.

If any sin is enacted by such a person, he becomes cognisant of it quickly and rebukes himself upon that foul act. Hence, it has been designated as *nafs-e-lawwamah*; that is, what rebukes a lot. One who is subservient to this *nafs* is not fully capable of performing virtuous deeds and, from time to time, natural passions overwhelm him, although he wants to come out of this state and continues to be contrite about his vulnerability.

After this, the third kind of *nafs* is *nafs-e-mutma'innah* as is said by Allah the Almighty:

يَا أَيُّهَا النَّفْسُ الطُّيْنَةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتٍ ۝²

Meaning that: 'O the Soul that is at peace with God! Return to your Lord, you being pleased with God and God being pleased with you. Therefore, join My servants and enter My Paradise.'

In short, this stage is when man is bestowed complete solace by God and he has no anxiety remaining. He establishes such a bond with God that he cannot possibly live without Him. One with *nafs-e-lawwamah* is still in much danger as there is the risk that he may regress and become *nafs-e-ammarah* again, but the station of *nafs-e-mutma'innah* is one in which the soul shrugs off all weaknesses and becomes charged with spiritual powers.

Thus, it should be remembered that, unless one reaches this stage, he is vulnerable. Therefore, until man achieves this rank, one should continue to strive [spiritually].

1. *Sūrah al-Qiyāmah*, 75:3 [Publisher]

2. *Sūrah al-Fajr*, 89:28–31 [Publisher]

Leprosy of the Soul

One should reflect that if a spot of leprosy appears on a person's body, what kind of thoughts appear in his mind, what kind of conclusions does he draw, and how sad does he become by imagining his future predicament? Sometimes, he thinks that perhaps people will now start to hate him and treat him badly. And sometimes he thinks about the terrible condition he might slip into and all the grief he might suffer. But alas! One does not even bother to imagine what it would feel like to die one day and give an account of his deeds. The thought of it getting worse or the pain which might come with it are all causes of concern. However, this leprosy [which affects the body] is such that it will end with death, but the leprosy that afflicts the soul stays till eternity. Have you ever worried about that?

Two Paradises

Those who move towards God Almighty with honesty and sincerity are never wasted. They are given the bounties of both worlds as Allah the Almighty says:

وَلَيْسَ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ¹

Here, God states that no one should think that those who turn towards Me lose this world. Rather, there are two Paradises for them—one is the paradise in this very world and the other will be in the Hereafter.

1. But for him who is awed by the lofty station of his Lord, there are two gardens (Sūrah ar-Raḥmān, 55:47). [Publisher]

So many Prophets have passed. Did any of them see ignominy and humiliation in this world? All of them have left this world being successful, victorious, and triumphant. God Almighty placed them on the throne of honour and glory and decimated their enemies. Had they pursued the world, they might have landed a job of—at the most—ten to twelve rupees per month because they were straightforward and unpretentious people, but when they gave up this world for the sake of God, the world was made to obey them.

Ponder over it—if they gave up this world for the sake of God, what loss did they suffer? Just look at Hazrat Abu Bakr Siddiq^{ra}! He was returning from the land of Syria when he met someone on the way. Abu Bakr asked him if there was any news. He replied, ‘There was nothing new except that your friend Muhammad (peace and blessings of Allah be upon him) has claimed to be a Prophet.’

Thereupon, Abu Bakr said, ‘If he has claimed to be a Prophet, then he must be one. He cannot be a liar.’

Then Hazrat Abu Bakr^{ra} proceeded directly to the house of the Holy Prophet^{sas} and, addressing him, said, ‘Please be a witness that I am the first to believe in you.’

He did not ask the Holy Prophet^{sas} for a miracle. He believed in him because of the blessing of previous acquaintance with him.

Keep in mind: Miracles are demanded by those who do not share any acquaintance. For one who is an intimate friend, the knowledge of previous life events is the miracle. Thereafter, Hazrat Abu Bakr^{ra} faced great difficulties. He had to suffer many hardships and terrible adversities. Where he suffered the most and was tortured the most, he also was the first to sit on the throne of the Holy Prophet^{sas} [after him].

Look at the contrast—the business in which he had to jostle all day and then the honour of being appointed as the

very first Successor of the Holy Prophet, peace and blessings of Allah be upon him!

Do Not Mistrust God Almighty

One should refrain from mistrusting God Almighty as it ultimately results in one's own ruination, as Allah the Exalted says:

وَذِكْرُكُمْ فَلَاكُمُ الْآلَاءُ كُنْتُمْ بِرَبِّكُمْ أَزْدِكُمُ فَاصْبِرُوا مِنْ الْخُسُوفِ¹

Therefore, it should be understood that mistrusting God Almighty is, in reality, planting the seed of disbelief which ultimately results in one's ruination.

Whenever God Almighty sends one as His Messenger, the one who opposes him gets destroyed.

Opponents of the Apostle are Seized in the End

Beware, when an Appointee of God comes, turning away from him is, in reality, turning away from God. The government peon is a lowly employee who has a paltry salary of five rupees a month. When he goes to landlords with an official order and the landlords give him a hard time thinking that he is only a 'five-rupee-a-month' employee and, instead of implementing his order, beat him up and maltreat him—do you think the government would not punish such people?

It would and most certainly would! Because to disrespect

1. And that thought of yours, which you entertained concerning your Lord, has ruined you. So *now* you have become of those who are lost (*Sūrah Ḥa Mīm as-Sajdah*, 41:24). [Publisher]

and dishonour the peon of the government is, in effect, disrespecting and dishonouring the government. Similarly, one who opposes the Appointee of God, does not oppose him but, in reality, opposes God.¹

Beware! Though God Almighty is mild in punishment, those who do not retract from their mischiefs and—instead of acknowledging their sins and bowing before God—torment and grieve the Messenger of God Almighty, are eventually apprehended, and are certainly apprehended.

Look, extremely uncertain days are approaching. Therefore, you should repent before God sincerely, and supplicate to Him day and night with humility and pathos. May God Almighty enable you. Let's pray now.

After this, the Promised Messiah^{as} raised his hands, along with the audience, and prayed to God Almighty with the utmost sincerity.

رَبَّنَا إِنَّا سَبَعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۚ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ۚ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۚ إِنَّكَ لَا تُخْلِفُ
الْوَعْدَ ۝٣

3

1. From *Badr*: God who is the King of Kings and no one has any glory when compared with His Majesty and Glory—does He remain silent upon seeing the insolence towards His Messenger? Of course not. Disrespect of the Appointee [of God] is, in fact, disrespect of God Almighty (*Badr*, vol. 7, no. 1, p. 13, dated 9 January 1908).
2. Our Lord, we have heard a Crier calling *us* unto faith, 'Believe in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous. Our Lord, give us what You have promised to us through Your Messengers; and disgrace us not on the Day of Resurrection. Surely, You break not Your promise (*Sūrah Al-e-Imrān*, 3:194–195).
3. *Al-Hakam*, vol. 12, no. 4, p. 2–3, dated 14 January 1908; *Badr*, vol. 7, no. 1, p. 2–13, dated 9 January 1908

28 DECEMBER 1907

The Second Address of the Promised Messiah^{as} at the Annual Convention at Aqsa Mosque after combined Zuhr and Asr Prayers

A part of the speech I gave yesterday remained undelivered because the speech could not be finished as I was indisposed. Therefore, I address you again today.

Life is uncertain. No one knows who—from among those present here today—will still be alive next year and who will have died.

It is Precarious Time

It is my duty to impress upon people in every way that the present time is extremely precarious. God Almighty has warned me over and over through revelation concerning an even more perilous time to come to the extent that it appears that the Day of Judgement is near and fast approaching. As I had explained yesterday, deaths are occurring in many different forms—there is the plague, the epidemics, the famine, the earthquakes.

When such calamities befall, worldly people lose their minds and are seized with terrible grief and suffering and can find no way out of it. The Holy Quran alludes to this:

وَتَكْزَى النَّاسُ سُكْرَىٰ وَمَا هُمْ بِسُكْرَىٰ¹

1. *Sūrah al-Hajj*, 22:3 [Publisher]

You see people as if they are intoxicated though they are not intoxicated in any way. The fact is that they have lost their mind due to extreme grief and fright and have no courage left.

None other than a God-fearing person can show patience in such circumstances. In religious matters no one can show patience without *taqwa* [righteousness]. Who can endure in the face of a calamity except the one who has aligned his will with the will of God? A person can stumble and become an atheist through a minor loss, unless his faith is firm prior to it. One who does not have a bond with God Almighty has no ability to endure a calamity.

Trials are Needed

Materialistic individuals end up denying even the existence of God in such calamities. The design of this world is such that adversities are but essential. Of all the people who have lived in the world, who can claim that he has never faced any misfortune? For some, the misfortune befalls their children; for some, their wealth; and for some, their honour.

In short, everyone has to face some misfortune and trial. There is no escape from it in the world. It is an essential part of this world. An Arab poet of earlier times writes:

سَمِعْتُ تَكَالِيفَ الْحَيَاةِ وَمَنْ يَعْشُ ثَمَانِينَ حَوْلًا لَا أَبَالِكَ يَسْمُ

I have seen great adversities in this world.

Anyone who lives for eighty years like me will most certainly face some.

Misfortunes of the world are, indeed, only for a few days. In the end all die, some sooner and others later.

Hardships in Faith

There are two types of hardships in the path of the Faith. The first type are the hardships associated with the Shariah, such as *Salat* [obligatory Prayers], Fasting, Hajj [the Pilgrimage], and *Zakat* [almsgiving]. One interrupts his work for Prayer and goes to the mosque even if it means a loss to him. In the cold weather, he rises in the latter part of the night [for Prayer]. During the month of Ramadan, he endures the day-long hunger and thirst [of fasting]. In the Hajj, he suffers the hardships of travel. In *Zakat*, he surrenders his hard-earned money to others.

All these are the hardships of the Shariah and are, thus, the means of reward for him and make him advance towards God. However, in all these, man is given some latitude and he finds a way to make it easy for himself. In the winter season he heats up the water for ablution. If he cannot perform [the Prayer] standing up due to an illness, he does so while seated. In Ramadan, he can have a large meal during the *sahar* [period before day-break]. Some even spend more than usual on food during the month of fasting.

In short, one continually seeks ways to find some ease in these hardships of the Shariah. This is why it does not cleanse fully and the stages of spiritual journey are not covered expeditiously.

Heavenly Hardships

However, man has no option in the afflictions that descend from heaven and they must be endured anyway. That is why man attains nearness to God through them.

Both of the hardships—of Shariah and of nature—have been mentioned by God Almighty in the Holy Quran.

1. Hardships of the Shariah have been mentioned in Part 1 of the Holy Quran:

الْمَرْءَ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ¹

Meaning that believers those who believe in God while He is unseen, and establish their Prayers. That is to say, hundreds of thoughts distract their hearts but they remain steady in their Prayer by focusing on God Almighty over and over again. They spend out of the wealth God bestows upon them. These are the hardships of the Faith, but one cannot fully rely upon them for spiritual reward, because man shows negligence in many issues. Many observe just the outer form of Prayer being oblivious to its substance and essence.

2. For this reason, heavenly hardships have also been provided for the purpose of man's advancement in his [spiritual] rank. God Almighty has also mentioned this in the Holy Quran where He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالسَّامَاتِ¹ وَلَنُبَشِّرَ الْمُصِيبِينَ² الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ³ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْبَهَّادُونَ²

1. *Sūrah al-Baqarah*, 2:2–3 [Publisher]

2. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient, who, when a misfortune overtakes them, say, 'Surely, to Allah we belong and to Him shall we return.' It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided (*Sūrah al-Baqarah*, 2:156–158). [Publisher]

These adversities come directly from God. At times, man is afflicted with a terrible fear; he is constantly fearful that the matter would take the worst turn. At times, poverty and hunger become his lot; he must manage everything with a small pittance. Sometimes his wealth suffers loss. His business and trade goes awry or is stolen by thieves. At times, the fruits suffer a loss; meaning that, fruits go bad, crops get destroyed, or the beloved children succumb to death.

In the Arabic lexicon, progeny is also called 'fruit'. Trial through progeny is also very difficult. Many write to me in desperation to pray that they may be blessed with children. Trials through one's children can be so severe that some become atheists due to the death of their children. Sometimes children are so dear to one that for him, they become like an associate with God. Some become atheists, apostates, and faithless on account of their children. Some become Christians for the sake of their children if they become Christian. Some children die at a young age and become the cause for their parents to lose their faith.

Reward is Proportional to Hardship

Allah the Exalted, however, is not cruel. When one shows patience in the face of severe hardship—the greater the hardship, the greater is his reward. God Almighty is *Rahim* [Merciful], *Ghafur* [Forgiver], and *Sattar* [Concealer of weaknesses]. He does not inflict hardship on man so that he would disassociate from the Faith upon suffering the hardship. Rather, the hardships come to spur him forward [toward God]. There is a saying among the mystics that in times of trial, a sinner pulls back but a righteous person pushes forward all the more.

Trials and Tribulations of the Prophets and Messengers

According to one account, eleven sons of the Holy Prophet^{sas} had died [in his lifetime]. The lofty ranks that the Prophets and Messengers achieve are not achieved by such ordinary things that can be accomplished easily and comfortably. They were afflicted with grave trials and tribulations but they endured them with patience and steadfastness. Then they were bestowed great ranks by God Almighty. Consider the magnitude of the trial faced by Abraham^{as}. He took a knife in his hand so as to slaughter his son and did slice the throat of his son in his own estimation only to find that it was a ram, and not his son, under the knife. Abraham succeeded in his test and God saved his son too. God was pleased with Abraham that he had not held back in his own estimation.

It was the grace of God that the son survived. Otherwise, Abraham would have slaughtered him. For this, he [Abraham] was given the title of 'the Truthful'. And it is written in the Torah that God told Abraham: 'O Abraham! Look at the stars. Can you count them? In the same way your progeny will be countless.'

The adversity was short-lived and it passed, but how immense was its reward! Today all the *Sadat* [descendants of the Holy Prophet^{sas}], the Quraishites, and the Jews and other nations call themselves the children of Abraham^{as}.¹

It was an event that only lasted a few moments but he received such a tremendous reward from God. The fact is that the *taqwa* [righteousness] stands proven when one is afflicted

1. A sect of Christians also believe that they are from among the progeny of Hazrat Ibrahim^{as}.

(This is probably the note added by the editor of the newspaper, *Badr*—Editor).

with some adversity. When one discards all other concerns and gives precedence to the concern of God—abandoning a life of comfort and embracing a life of bitterness—only then does man attain real *taqwa*. The inner condition of man cannot be rectified merely by formal Prayers and Fasting. It is necessary that hardships should come.

عشق اول سرکش و خونی بود تا گریزد هر که بیرونی بود
In the beginning love is wild and bloodthirsty
So as to keep the outsiders away.

The initial attack of love is vicious like a lion. None of the Prophets and Messengers and the Truthful of the past progressed through mundane activities. The secret of their elevated stations was that they made perfect alignment with God Almighty. Even if all the children of a believer are slaughtered and he is faced with hardships even beside that, he continues to persist marching forward under all circumstances.

Despite thousands of weaknesses, man shows loyalty to his sincere friend. How is it, then, that God, who is *Rahman* [Gracious] and *Rahim* [Merciful], would not show loyalty to you? Love God Almighty such that even if you have a thousand of your children on one side and God on the other, you prefer God and disregard all the children.

Hardships have befallen all the Prophets. None has remained without them. For this reason, there are great rewards for those who bear hardships. God Almighty has said in the Holy Quran, addressing His Prophet^{sas}, give glad tidings to those who show patience who—in the face of adversity—say, ‘There was a time when we did not even exist, God Almighty has created us, and we are His property and it is to Him that we shall return.’ For such people, there are glad tidings. The blessings which are achieved through these hardships and the special

glad tidings bestowed from God Almighty, cannot be achieved through Prayer, Fasting, and *Zakat*. If one discharges his duty of *Salat* properly, it is a laudable thing, but the strike that comes from God Almighty is most precise and it is through it that guidance and access is attained.

Jama'at Should Show Patience in Adversity

Now, members of the Jama'at should listen to this carefully and understand that God has appointed both kinds of hardships for you. The first are the asperities of the Shariah. You must bear them. The second kind of asperities are those of *qaza* and *qadr* [destiny and fate]. Most people eschew the asperities of the Shariah in one way or another and do not observe it to the full extent, but who can run away from *qaza* and *qadr*? Man has no option in it.

Bear in mind, for humans, this is not the only world. There is another world after it. This here is only a very short life. Some died at the age of fifty or sixty years. Some lived ten or twelve years longer. The hardships of this life end with death, but there is no end to that world. Given that the Day of Judgement is valid and is an integral part of faith, how hard is it to put up with the hardships of this temporary life? One should strive for that eternal world. One who does not suffer any hardship at all—what capital does he possess?

The hallmark of a believer is not just that he should show patience, but even more that he should be reconciled with the calamity; he should align his will with the will of God—this indeed is a lofty status. In times of adversity, precedence should be given to the will of God. Give precedence to the Bestower of bounties over the bounties themselves. There are many who start to complain when faced with a calamity. In a way, they

sever their ties with God. Some women react by vituperation and cursing. Some men, too, are infirm in their faith.

It is crucial advice and should be kept in mind that when one suffers a calamity, he should be fearful that a greater calamity may befall him. The world is home to calamities. It is not good to be careless in it. Most adversities come to warn. Initially, they are mild and one does not consider them to be a calamity. Then it becomes a calamity causing distress. If one is massaged gently, it would comfort him, but the same hand struck with force would cause pain. Some calamities are severe and become distressful. The Holy Quran has mentioned both types of adversities.

Treat the Opportunity to Serve the Faith as a Bounty of God

Hardships are for spiritual elevation. Abraham^{as} did not make a fuss when God Almighty had asked him for his son. Rather, he thanked God Almighty that an opportunity to serve Him had become available. The mother of the boy gave her consent and the boy agreed as well.

It is mentioned that once a minaret of a mosque fell. The king of the time prostrated [in gratitude] that God Almighty had given him the opportunity to share in the service that the noble kings had rendered [beforehand] in the building of the mosque.

Reward of Patience

Time passes no matter what. People who live lavishly also die in the end, but one who shows patience in the face of hardships, is

ultimately rewarded. One hundred and twenty-four thousand Prophets bear testimony that there is reward for patience.

Those who do not show patience for the sake of God have to endure as well, but then there is no reward and no merit. Women wail at the death of their loved ones; some ignorant men put ashes on their heads—but they all settle down after a while and forget their loss. It is said that a woman's child had died and she was wailing at his grave site. The Holy Prophet^{sas} happened to pass by. He told her to fear God and be patient.

The unfortunate lady replied, 'Go away! You have not suffered a calamity like mine.'

Little did the wretched lady know that he had shown patience even at the death of his eleven children! Later, when she discovered that the one counselling her was none other than the Holy Prophet^{sas}, she came to his house and said, 'O Prophet of God! I am patient.'

He replied ¹ الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى [‘True patience is if you demonstrate it at the outset in the face of a calamity.’]

In other words, one has to reconcile with the passage of time. Patience is if you do it for the sake of God Almighty in the very beginning. It is the promise of God Almighty that He abundantly rewards those who show patience. This promise of immense reward is destined only for those who demonstrate patience.

Stay Engaged in Prayer and Repentance

Who knows what is in store for today and what is to happen tomorrow? I have just received many letters from Rawalpindi

1. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Janāiz, Bāb Ziyāratil-Qubūr, Hadith 1283 [Publisher]

saying that there was an earthquake that caused people to panic. Some said that this earthquake was equal to the earthquake of the 4th of April. There have been three earthquakes in this one month and God Almighty has informed me of a severe earthquake still to come. That earthquake would be so severe that it would drive people insane.

People have forgotten God in their negligence and they are indulging in happiness, but those who have managed to find God are prepared to accept a life of bitterness. It is necessary for hardship to come. The practice of God cannot be muted. Everyone ought to stay engaged in prayer and seeking forgiveness from God and align his will with the will of God. One who makes this decision beforehand, does not stumble. One should realize beforehand that he has no bond with his wealth, his children, his wife, and his brothers—they are all the trust of God. As long as they are there, you should appreciate and respect them and honour them, but when God takes His trust back, you should not be distressed.

Give Priority to God in Every Affair

Religion is anchored in giving priority to God in every affair. In reality, we belong to God and God belongs to us. What concern do we have with anyone else? As long as God remains pleased with us, there is no cause for grief even if not one, but one hundred thousand of our children die. Children, even if they remain alive, can become a trial without the grace of God.

Some people go to prison because of their children. Sheikh Sa'di has written the story of one person who was in shackles due to the mischief of his children. One should consider his children as guests—he should look after them and care for

them but should not prefer anyone over God. How can children benefit? The approval of God is essential.

The Cause of Distractions in Prayer

Those who lack full inclination toward God, experience many distractions during Prayer. When a prisoner stands before a ruler, does any distraction cross his mind? He is totally attentive to the ruler and is only worried about the order the ruler is about to give. He is completely oblivious to even his own body at that moment. Similarly, how can Satan dare instil distractions when man turns to God with a genuine heart, falling before His threshold in all sincerity?

Satan is the absolute enemy of man and has been called enemy in the Quran. He first caused the expulsion of your father, yet he was not content with this. Now he desires to cause all of you to be cast into Hell. And this second attack is even more severe than the first one. He has perpetrated evil from the beginning and desires to overpower you, but he will not gain dominance over you so long as you give precedence to God in all matters. When man suffers in the way of God, and does not get overpowered by Satan, he is bestowed a light.

Truth about the Blazing Star

When a believer prefers God Almighty over everything else, his ascension towards God occurs. He is raised towards God Almighty in this very life. He is illuminated by a special light. In this ascension, he becomes elevated beyond the range of Satan such that the hand of Satan can no longer reach him. For

every single thing, God has set an example in this world as well, alluding to it that when Satan tries to climb towards heaven, a blazing meteor pursues him and hurls him down.

A bright star is called *saqib*. *Saqib* also refers to something that creates a hole, as well as something that rises to great heights. In this, an example is mentioned with reference to the human experience which not only has an obvious truth, but also a hidden one. When a person attains a sure faith in God Almighty, his ascension towards God is affected. He is bestowed a special strength, force, and light with which he is able to throw Satan down.

Saqib also refers to one who kills. It is essential for every believer to try to kill his Satan and annihilate him. Those who are ignorant of the science of spirituality laugh at such things, but, in fact, they themselves deserve to be laughed at. They should try to understand their own ignorance. There is an overt law of nature. Similarly, there is a covert law of nature as well. The overt law serves as a guide for the covert law.

God has also told me in His revelation that:

أَنْتَ مِنْ بِمَنْزِلَةِ النُّجْمِ الثَّاقِبِ

Meaning, 'You are the *Saqib* in My estimation.' This means that He has created me to kill Satan. Satan shall meet his end at my hands.

Satan is unable to climb high. If a believer climbs high, Satan cannot then overpower him. A believer should pray to God that he may be given the strength to kill Satan. Elimination of all evil thoughts requires the destruction of Satan.

A believer should be steadfast and not give up. He should persevere in destroying Satan. Ultimately, he will succeed one day. God Almighty is Merciful and Gracious. Those who strive

in His way, He ultimately shows them success. A lofty status for man lies in him killing his Satan.

Do Not Be Proud of Your Dreams and Revelations

Some people overlook such important tasks which are the true objective of a believer, and pursue other things. For example, if one sees a [true] dream or a few [divine] words spill from his tongue, he thinks that he has now become a saint. This is the point at which man gets deceived. Even the impious, the impure, and the immoral can witness dreams that may even come true. To take pride in such a thing is accursed. Suppose one had some dreams and they came true—what does that accomplish?

Can one survive if he is given a few drops of water when he is extremely thirsty? Of course not. Rather, his thirst will be further intensified. In the same way, these dreams amount to nothing until one has been endowed with a full measure of cognition of God both in its quality and quantity.

The condition of a man is noble and satisfactory when he is righteous and pure in practical conduct. His conduct should testify to it. When the blessings of God and powerful miracles accompany him and support him every moment, it is then that God is with him and he is with God.

Satan manages to find an opportunity to mislead people at every occasion. Because I present my *wahi* and *ilham* [revelations and inspirations] over and over again, it occurred to some people to do the same. This is a trial that has come upon them. Satan helped them on this path towards their destruction and they began to experience Satanic revelation and *hadithsun-nafs* [whisperings of the self]. Chiragh Din, Ilahi Bakhsh, Faqir

Mirza, and many others were destroyed on this path and there are many who are marching down the same road.

Members of my Jama'at should turn their minds away from such things. On the Day of Judgement, God Almighty will not ask them about how many revelations they had or how many dreams they had. One will be questioned about what righteous deeds they have done.

Ilham and *wahi* are the actions of God; they are not the work of man. One cannot base his pride on the actions of Allah. Only a foolish and ignorant person would consider an act of God to be his personal achievement and exult in it. Look at the Holy Prophet, peace and blessings of Allah be upon him, when he would sometimes stand so long in worship at night that his feet would swell up. His companion asked why he was working so hard when he was free of sins? He replied, ¹أَفَلَا أَكُونُ عَبْدًا شَكُورًا 'Should I not be grateful?'

One Should Not Despair

One should never despair. Sins can be overwhelming and salvation may seem impossible, but one should not get flustered. Some say that they are very sinful and are overpowered by the carnal self, and how could they become pious. They should understand that a believer never despairs. It is only Satan, and none else, who loses hope in the mercy of God.

A believer should not be a coward. No matter how overwhelmed he is by sin, God has bestowed upon him such power that he can overcome sin under any circumstances. God

1. *Ṣaḥīḥ al-Bukhārī*, Kitābut-Tahajjud, Bāb Qiyāmun-Nabī Ḥattā Tarima Qadamāho, Hadith 1130 [Publisher]

Almighty has endowed man with such sin-decimating power which is innate within his nature.

A Fine Example

Look at water. No matter how hot it is—even when it is so hot that it can burn anything it is poured on—it is still capable of extinguishing a fire if poured on one. This is so because God has endowed it with the quality that it will extinguish fire. Similarly, a human being, regardless of how engrossed he is in sin and how deep he is in illicit acts, has the power to extinguish the fire of sins. If man did not have this quality, then he could not have been held accountable, and even the advent of Prophets and Messengers would have been unnecessary. The fact is that human nature is innately righteous.

Food and water are available for the hunger and thirst of the body, and air is available because it is needed for man to breathe. When all the means of sustenance needed for the body have been provided, why wouldn't the things needed by the soul be provided? God Almighty is *Rahim* [Merciful], *Ghafur* [Forgiver], and *Sattar* [Concealer of weaknesses]. He has also provided all the means for spiritual defence.

Man should search for the spiritual water; he will certainly find it. He should search for spiritual bread; it will certainly be granted. As there is a law of nature for physical needs, there is also a law of nature for spiritual needs, but seeking is the prerequisite. One who seeks, shall certainly find. God Almighty will certainly be pleased with one who strives to establish a bond with Him.

Maulawis of this Age

This was to be the last age—one that was to be full of darkness. It was the promise of God Almighty about this age that the sun would rise in this age. *Maulawis* [Muslim clerics] should consider the miserable plight of *taqwa* [righteousness] in this age. A person killed a child for only four rupees worth of jewellery. One should ask these *maulawis*, who issue the fatwas [religious verdicts] of apostasy against us, what is their reason for considering us worse than everyone—Hindus, Christians, etc.? Don't we proclaim the *Kalimah* [creed of Islam]?

The truth is that these *maulawis* are slaves to their own selfish motives. It was well put when a person once said to me, 'It was not so hard to silence these *maulawis*—had you called them all and given them a couple of rupees each, they would have become silent and none of them would have opposed you.'

I told him that I had counted on their *taqwa*. Little did I know that they would turn out to be such slaves of their base self. They used to declare from the pulpit that it mattered little who Moses or Jesus even was. Little did I know that, despite reading out and making these sermons, they would get so infuriated about the death of Jesus as if Islam was entirely dependent on the life of Jesus.

The Final Battle with Satan

But these people can do whatever they like. Now God Almighty has made the intention to destroy Satan. This is Satan's last battle and he will certainly be destroyed. He will certainly be killed. Satan has also taken refuge in the life of Jesus, but with proof of the death of Jesus, Satan will also be killed. Satan has

taken his residence with the priests and their supporters, but the angels and the pious are gathering with the Messiah of God. Every effort is being put into the opposition of Islam.

India is a Conglomeration of all Religions

In the first place, this age is such that the entire earth is becoming one city because of telegrams, mail, and railways. The news of every hour is available. People travel from here to there a lot, but India, in particular, is such a country where people of all kinds are found. There are those who deny the existence of God. Then there are those who are unrestrained and assert that one can do whatever one likes. There are the Brahmu who deny the scripture. There are worshippers of humans too and others who believe stones to be God. There are more than 100,000 who have become Christians. There are worshippers of the sun, water, and fire present too.

The earthquake had destroyed the big temple of fire worship. Now they are building it anew but they do not know that another earthquake is about to come. Freedom is of the kind that anyone can say anything with little regard for others.

In short, this is that time, particularly in India, that presents the same scene concerning which the prophecy had been made beforehand. Christians are publishing tens of thousands of books against Islam.

Weakness of Arya Beliefs

1. The Arya Samaj claim that a scripture is revealed to the world only after billions of years and each time it is a Vedas, and

they only come to India and the Sanskrit language is exclusive to them, as if Parmeshwar [God] does not know any other country or language. It is beyond comprehension why Parmeshwar has become so enamoured by India, and—notwithstanding—why he has kept Hindus in such humiliation. Presently, Christians boast kings, Muslims boast kings too, and Buddhists boast kings as well, but there is no kingdom of the Aryas anywhere. Who knows why Parmeshwar liked this so much? Maybe because *niyogis* [people who practice niyoga] live here who seek big and strong men to cohabit with their wives, while they themselves are alive, so as to beget handsome children through them, and it is also a prerequisite for the *bairaj data* [surrogate father] to be a Brahman [highest caste in Hinduism].

2. One cannot help but laugh at the profane doctrine of the Aryas, according to which one would live in *Mukti Khanah* [Paradise] after salvation only for a finite time and then would be expelled from it and made into a dog, a pig, or a cat, even without committing any other sin. According to the Aryas, Parmeshwar retains a small measure of man's sins in him as the seed which is used to trap him again. However, it is difficult to understand as to why such varied sentences are dispensed for that residual sin that some should be made a lion and some a goat, some a scorpion or a snake, and some a horse or an elephant, some a filthy worm and some a pristine human being—and then among the humans, some are made men and some are made women. What can possibly be the reason for this differentiation?
3. Then there is the strange doctrine of the Aryas that [in transmigration] different species are bestowed because of different sins. This necessarily implies that there should be as many sins as there are species. Since Veda is the only revealed scripture,

all those sins should have been enumerated in the Veda. But when the commandments of Veda are looked at, their count cannot be more than a few hundred even according to the Aryas, while there are thousands of animals present in the jungles alone, many thousands of insects and worms are crawling in the earth; then there are the birds on trees and animals in the ocean that are beyond count. Where did so many species come from?

4. Aryas contend that the need for the expulsion of souls from Paradise would arise because their worship was only for a finite time and, therefore, the recompense for such finite worship should also be for a finite period of time. This doctrine is extremely perverted. Maybe the Aryas worship with this notion that it is only for a limited time.

Islam does not subscribe to this. Our pledge with God Almighty is eternal. It is not our intent to worship God only for a specified time. Rather, we consider such intent to be *kufi* [disbelief]. We have put the yolk of eternal worship of God around our necks. If God causes us to die, it would not change our intent. We die with the expectant reward for this worship. We do not deem it to be limited.

The God of Islam

Thank God that the Quran has not presented a god of such imperfect attributes who is neither the owner of souls nor of particles; neither can he give them salvation nor can he accept repentance of anyone. According to the Holy Quran, we belong to a God who is our Creator, our Master, our Sustainer. He is Most Gracious, He is Most Merciful, and He is the Master of the Day of Judgement. It is an occasion for the believers to be

grateful that He has granted us the Book that reveals His true attributes. This is a great blessing of God Almighty.

Pity be upon those who did not appreciate this blessing. Pity be upon those Muslims who were presented with a sumptuous meal and cool water, but they have turned their backs to it and do not partake in this meal. A vast palace, which thousands can enter, was built to save them from the hardships of the time, but alas they did not enter it themselves and stopped others from entering it as well.

This is the Hour of the Blowing of the Trumpet

Was it not said beforehand that in the Latter Days a trumpet would be sounded from heaven? Is *wahi* [revelation] not the voice of God? Prophets amount to the 'Trumpet'. The blowing of the Trumpet, indeed, meant that an Appointee [of God] would be sent and he would announce that your Hour has now come. Who can reform anyone without God Almighty's will to reform? God Almighty grants His Prophet a force of attraction such that the hearts of people incline towards him. Acts of God Almighty never go wasted. A natural pull will do its job. Now the Hour has come that was foretold by all the Prophets from the beginning. The hour of God Almighty's judgment is near. Fear it and repent.¹

1. *Badr*, vol. 7, no. 2, p. 4-9, dated 16 January 1908; *Al-Hakam*, vol. 12, no. 5, p. 3-6, dated 18 January 1908

UNDATED

Shortening the Prayers During a Journey

A question was presented: ‘Should one shorten the Prayers even if one travels only three *kos* [a *kos* is approximately 2 miles] on a journey?’

The Promised Messiah^{as} answered:

Yes. One should carefully examine his intent. In all these issues, one should carefully observe *taqwa* [righteousness]. Everyday travel in relation to your work is not a journey. A journey is when one undertakes a specific travel and leaves his home only for that purpose, and it is commonly considered a journey. I go for a walk every day for a couple of miles, but this is not a journey. On such an occasion, one should take into account his conscience and if it gives the verdict without any unease that it is a journey, then he should shorten [the Prayer].

One should follow the dictum ¹إِسْتَفْتِ قَلْبَكَ (Take the verdict of your conscience). Even in the presence of a thousand fatwas, still the satisfaction of the heart of a believer with all its pure intention is a wonderful thing.

It was submitted that people have different circumstances—some do not consider nine or ten *kos* to be a journey, for others even three to four *kos* is a journey.

1. *Musnad Ahmad bin Hanbal*, Hadith 8985 [Publisher]

The Promised Messiah^{as} said:

The Shariah has not trusted these points. The noble Companions [of the Holy Prophet^{sas}] have considered three *kos* to be a journey.

It was submitted:

Your Holiness! Do you shorten the Prayers when you go to Batala?

The Promised Messiah^{as} said:

Yes, because that is a journey. What I say is that if a doctor or an administrator travels to several villages as part of his tour, he cannot add up all his travel and call it a journey.

Animal for Sacrifice

Enquiry was presented: 'Is a one year old lamb acceptable for sacrifice?'

The Promised Messiah^{as} replied:

Get the opinion of Maulawi Sahib. There are different views about it between the Ahl-e-Hadith and the Hanafi [sects].¹

1. Note by the editor of *Badr*: According to the research of Maulawi Sahib, a lamb less than two years of age is not acceptable for sacrifice per Ahl-e-Hadith.

Deficient Animal for Sacrifice

A person asked the Promised Messiah^{as}: 'If the [sacrificial] animal fulfilling all the features mentioned in the Hadith is not available can we sacrifice an animal that is deficient in some respects?

The Promised Messiah^{as} said:

It is permissible in extenuating circumstances, but what is the constraint these days? There are plenty of days. One can try to find [the proper animal]. To argue unnecessarily or to be tardy is not permissible.¹

1. *Badr*, vol. 7, no. 3, p. 2, dated 23 January 1908

3 JANUARY 1908

(During a walk)

Signs of the Latter Days Mentioned in the Holy Quran

The Promised Messiah^{as} said:

It is mentioned in the Holy Quran that the disbelievers would say:

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ¹

This shows that faith is not sound without thoughtful consideration. All the Signs mentioned in *Sūrah Takwīr* pertain to the Latter Days. One of these Signs is: ² وَإِذَا الْوُحُوشُ حُغْلَتْ meaning, ‘When she-camels would be left abandoned.’ It was in exposition of it, that the Holy Prophet, peace and blessings of Allah be upon him, said ³ وَلَيُتْرَكْنَ الْقَلَاصُ فَلَا يُسْعَى عَلَيْهَا [i.e. then the she-camels will be abandoned, and no one will travel upon them] which

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1. If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire (*Sūrah al-Mulk*, 67:11). [Publisher]
 2. *Sūrah at-Takwīr*, 81:5 [Publisher]
 3. The present day edition of *Musnad Aḥmad bin Ḥanbal*, (*Kitāb Bāqī Musnadul-Mukthirīn*) has the same wording, whereas in *Ṣaḥīḥ Muslim* (*Kitābul-Īmān*, Bāb Nuzūl ‘Īsā ibn Maryam, Hadith 155), instead of وَلَيُتْرَكْنَ the word وَلَيُتْرَكْنَ is recorded. [Publisher]

shows that the Promised Messiah would appear in those very days. In fact, these are the Signs of the early days of his epoch.

Then it is said: ¹ وَإِذَا النُّفُوسُ زُوِّجَتْ meaning that such form of travel would become available that nations would come together despite being far apart; the new world would establish contacts with the old world. The appearance of Gog and Magog, the advent of the *Dajjal* [Antichrist], and the dominance of the Cross are the Signs of that age too. People have created discordance because of their misunderstanding and believe that all these are distinct from each other while they believe, with regard to each one of them, that they would prevail over the entire globe. If Gog and Magog would prevail then where would the *Dajjal* prevail and where would the Cross dominate? There is no other explanation except that they all are various individuals of one and the same people. There would be no confusion left if they were considered to be one and the same.

Allah says about them:

وَتَرَكْنَا بَعْضَهُمْ يَمِينُ يَسُوجٍ فِي بَعْضٍ وَلُفِجَ فِي السُّورِ فَجَعَلْنَاهُمْ جُمُعًا²

This indicates that a great degree of disagreement would develop. All religions would emerge as combatants. تَرَكَنَا [Tarakna] indicates that it would be a time of freedom and that freedom would reach its zenith. Allah would then decide to gather them through His Appointee. Note that first He said جَعَلْنَاهُمْ [‘We shall gather them’] and for the beginning of the world, He said:

1. *Sūrah at-Takwīr*, 81:8 [Publisher]

2. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together (*Sūrah al-Kahf*, 18:100). [Publisher]

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً¹

The words بَثَّ [spread] and جَمَعَ [gather] are perfectly opposed. So the circle will be completed and the same age will return. In the beginning it was the unity of an individual and now in the end it will be the unity of the whole species.

Next He says:

وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا²

It was described as a Sign for the Promised Messiah that Hell would be presented to the disbelievers on that day. It is not talking about the Day of Judgement; it makes no sense to present Hell on that Day. The disbelievers would, in fact, be interned into Hell that day. Hell implies the plague. Accordingly, many a time, the plague has been called 'hell' in my revelations.

يَأْتِي عَلَى جَهَنَّمَ زَمَانٌ لَيْسَ فِيهَا أَحَدٌ

['A time will come upon Hell when no one will be left in it.']

This is also one such revelation.

God Almighty has mentioned two groups. The first are the auspicious who accepted the Messiah. The second are the wretched who would reject the Messiah. For them, He said, 'We would send the plague as hell for them.'

The meaning of نُفِخَ فِي الصُّورِ³ is that a voice is sounded in those who come from God Almighty and then this voice reaches all around the world through them. And then such an attraction

1. *Sūrah an-Nisā'*, 4:2 [Publisher]

2. And on that day We shall present Hell, face to face, to the disbelievers (*Sūrah al-Kahf*, 18:101). [Publisher]

3. *Sūrah al-Kahf*, 18:100 [Publisher]

is created in them that, despite differences of ideas, natures, and circumstances, people start to gather around his voice. Eventually, the time does come when there is only one flock and only one shepherd.

God Almighty has Himself provided the means for gathering all auspicious souls upon one religion. The Holy Prophet, peace and blessings of Allah be upon him, was told:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا¹

جَمِيعًا [to all] and جَمَعْتُهُمْ جَمْعًا [gathering them all] have a special correlation and it seems that the initial work for this gathering was put in motion in the time of the Holy Prophet, although the preparation of the means for it reached its perfection in this age.

All the means of travel had not opened up in the time of the Holy Prophet, peace and blessings of Allah be upon him. It is written in *at-Tafsīr al-Kabīr* [a commentary on the Holy Quran] that there were places where the message of the Holy Prophet had not reached, whereas now news can reach from this corner of the world to the other by means of mail, telegrams, and trains. Construction of a railway line in Hejaz also comes under this prophecy. Many Arabs have started saying that the time for إِذَا الْوُحُوشُ حُغْلَتْ² has come.

The word عِشَار [ishar—ten-month pregnant she-camels] itself indicated that all this would transpire before the Day of Judgement because it is written about that Day that every pregnancy would miscarry and, moreover, everything would cease

1. Say, 'O mankind! truly I am a Messenger to you all from Allah' (*Sūrah al-A'rāf*, 7:159). [Publisher]
2. And when the she-camels, ten-month pregnant, are abandoned (*Sūrah at-Takwīr*, 81:5). [Publisher]

to function. What would be so unique about the she-camels? What it meant was that at present, trade depends on the she-camels, but at that time it would be on the railways. Since the same time frame is mentioned in the Hadith to be that of the Promised Messiah, the Arabs should now look for the Promised Messiah. Look, now railways are being built in their homeland and our enemies themselves are working hard on it. This, too, is a Sign that God has pressed our enemies in service for the cause. It is they who are funding it, but it is our truth that will be proven.

Rejection of the Signs

It is a pity that, in their spite for me, they even reject the prophecies of the Holy Prophet, peace and blessing of God be upon him. But how many of the Signs are they going to reject? God Almighty has sent the plague. The earthquake struck too. Gog and Magog and the *Dajjal* [Antichrist] have already issued forth. The extraordinary eclipses of the moon and the sun in the month of Ramadan have already taken place. They contend that this hadith is weak. The fools do not understand that when it has come to fruition, it is useless to call the narrators into question. Only a great fool would still argue about the narrators even after the event has transpired as prophesied.

A saint has written that it would not be surprising if some *sahih* hadith [authentic saying of the Holy Prophet^{sas}] is proved to be moot. And there are many *Ahadith* they say are moot, but were proven true by real events. If these people had only a grain of faith, they would accept it. Look at how the Quran and the Hadith have concurred with present-day events.

They allege that I have fabricated. Well, I could have fabricated the revelation, but did I have control over the heavens

that I could have brought about the extraordinary lunar and solar eclipses in the month of Ramadan? Did I have control over the plague that I could have brought it on? Is the railway under construction the product of my effort? The truth is really what God has said after:

عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا¹

That

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا²

Zikr [remembering] means that He remembered the humans through His Appointee. To be remembered by God just means that He sent a Reformer at His behest, but they remained oblivious to that Appointee. Many veils of doubt remained in front of their eyes and they did not see the light of truth because their condition became such, in the rage of prejudice, that they could not even hear the discourse of that Appointee.³ *وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا*³ This is what their condition has now become and they are getting the same punishment for it as is mentioned in the Holy Quran and that is *عَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرَضًا*^{4,5}.

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1. On that day We shall present Hell, face to face, to the disbelievers (*Sūrah al-Kahf*, 18:101). [Publisher]
 2. Whose eyes were under a veil *so as not to heed* My warning, and they could not even hear (*Sūrah al-Kahf*, 18:102). [Publisher]
 3. And they could not even hear (*Sūrah al-Kahf*, 18:102). [Publisher]
 4. On that day We shall present Hell, face to face, to the disbelievers (*Sūrah al-Kahf*, 18:101). [Publisher]
 5. *Badr*, vol. 7, no. 3, p. 3, dated 23 January 1908

6 JANUARY 1908

Need for a Reformer in the Prevailing Circumstances

A friend narrated his dream which also included the following verse:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا¹

The Promised Messiah^{as} observed:

It seems to point to a worldwide calamity from which the only escape is through *taqwa* [righteousness]. Consider that the famine, which is continuing to intensify, is also the result of their own actions. Those who wish to be saved from it should repent before God, but no signs of repentance are visible. These people reject over and over again. They witness Sign after Sign and still do not believe. There is no rhyme or reason why they are bent upon denial and rejection. Neither the Holy Quran nor the Hadith are with them. The prevailing circumstances are loudly proclaiming the need for a Reformer.

They are being proven wrong both by logical and documented evidence yet they do not desist. They present jihad over and over again. They do not understand that when no government fights for the sake of religion, why would the Appointee of God fight with the sword? This is the age for jihad with arguments and this jihad is waging forth.

1. And he who fears Allah—He will make for him a way out (*Sūrah at-Ṭalāq*, 65:3). [Publisher]

The people are in a strange kind of darkness and can't see anything. Those taken to be their leaders are using strange machinations. The world—and only the world—is their objective. A seed was sown in favour of Islam. Instead of watering it they are bent upon ruining it.¹

8 JANUARY 1908

Most Signs of the Latter Days have been Fulfilled

The Promised Messiah^{as} said:

It is very strange that although most of the Signs regarding the Latter Days have been fulfilled, people still do not pay heed. Allah the Exalted is Self-Sufficient and does not care for those people who adopt an attitude of heedlessness with regard to Him. These same people suffer great hardships for worldly affairs but to research into religion they are not prepared to endure even a hundredth of the effort [they expend for the world]. On the contrary, they make all kinds of frivolous excuses whereas just as they are carrying out other ordinary worldly tasks, they could also conduct research into this **أَلْيَسَ الْعَظِيمِ** [the Great Event] upon which the welfare of their life in the Hereafter depends.

1. *Badr*, vol. 7, no. 2, p. 3, dated 16 January 1908

Denying the One Appointed by Allah is the Greatest Sin

A person who had spent most of his time in the presence of sufis [Mystics], requested the Promised Messiah^{as} to pray for him that he may develop the cognizance and desire of Allah.

The Promised Messiah^{as} said:

First of all, purify your faith. These austere religious exercises which are against the practice of the Holy Prophet^{sas} will not be of any help and will not take you to the desired destination. Look, some yogis do austere religious exercises to such a degree that they allow their arms to dry up and shrivel but they are not acceptable in the sight of Allah because first, they are against the teachings of the Holy Prophet^{sas}, and second, faith is totally absent. And Allah the Exalted says in the Holy Quran:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ¹

That is to say, Allah accepts the worship of those who fear God and the result of their fear of God is that they do things in accord with His Will and pleasure. And the foremost thing is indeed to accept the one appointed by Allah. Look, the Jews believe in God and also do not associate partners with Him. Their *qiblah* [the direction faced during Prayer] is also the one that was the *qiblah* of the Muslims in the beginning. But still they are not acceptable before the presence of Allah only because they rejected the Messenger of Allah. Those who were exalted above all peoples became accursed because they rejected the Messengers. There are indeed many other sins also but the greatest sin is to reject the one appointed by Allah.

1. *Sūrah al-Mā'idah*, 5:28 [Publisher]

If you ponder, you will come to realize why this is the greatest sin. All sins come into being as a result of disobeying the commandments of God Almighty. And the commandments of God become manifest in the world through those appointed by God. Thus, when the one who brings these commandments is not accepted, it is as if no commandment of Allah is accepted, because when the one who was to make clear the will and pleasure of Allah is rejected, how will the ways of gaining the pleasure of Allah become known? This is indeed the reason why the Jews were called apes and swine despite believing in God and offering Prayer and fasting.

The Means of Attaining Union with Allah

This person submitted, ‘Your Holiness I have believed.’

The Promised Messiah^{as} said:

Then [know that] seeking forgiveness and repentance is the way to achieving union with Allah. Allah the Almighty says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ سُبُلَنَا¹

Continue to make full effort in the way of Allah and you will reach to the desired destination. Allah the Exalted harbours miserliness towards no one. It was, after all, from among these very Muslims that some came to be great saintly people who are

1. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

known as *Qutb*, *Abdal* and *Ghaus*.¹ Even now the door of His mercy is not closed. Develop a meek heart, offer Prayer with meticulous care, keep supplicating, and follow my teachings. I will also supplicate.

The Way of Islam

Remember my way is precisely and exactly the very same as of the Holy Prophet^{sas} and his Companions. Nowadays, the *faqirs* [ascetics] have brought about many innovations. I do not like these prayer formulas and devotions that they have popularized. The correct way of Islam is to study the Holy Quran with understanding and deliberation and to act upon what it contains and to offer Prayers with attention and to keep supplicating attentively and with *إِنَابَةً إِلَى اللَّهِ* [repenting and turning to Allah]. Thus, Prayer alone is such a thing that can elevate you to the highest level of sanctity. With this everything can be saved. And peace be upon you.²



1. *Wali* (Friend), *Ghaus* (Saint), *Qutb* (Guiding Star), and *Abdal* (Substitutes, i.e. vicegerents appointed for carrying out the will of God Almighty) are various designations used for *Auliya'ullah* (the Friends of God). [Publisher]
2. *Badr*, vol. 7, no. 2, p. 3, dated 16 January 1908

9 JANUARY 1908

Reason for Repetitions in My Books

The Promised Messiah^{as} said:

This practice of mine to write at length in my books, and to mention the very same thing in different ways—my purpose by it is to try to explain my view from different angles. My purpose is to make the subject clear for people of different dispositions and inclinations so that they may understand by one way or another and that perhaps someone's heart is captivated by a particular point and is thereby guided. Most hearts are filled with a variety of forms of heedlessness and repeated mention of the same thing is necessary to awaken them.

The Attitude of the Aryas is Far Removed from Taqwa

The Promised Messiah^{as} said:

The enmity of Islam by the Christians is an old tradition. Present-day Christian priests are beating that same drum they inherited around their neck. However, the enmity these Aryas have is still new and fresh and, therefore, they are much more aggressive, but it is a pity that they are not seeking the truth. From their criticism, it appears that those of them raising objections have not studied Islam in a proper way. Thus, such a one writes that the Muslims claim the Quran descended from the heavens in an all written down form—well, how could this

have happened? The fact of the matter is that he has committed an erroneous translation of what the Muslims assert as a figure of speech. However, this approach is far removed from righteousness.¹

12 JANUARY 1908

Signs of Faith that are Popular among People

Death on Friday, complete awareness at the time of death, the colour of the face being bright at the time of death—these cannot be considered as sure signs of faith because even atheists die on this day, fully conscious, faces bright. The fact of the matter is that some diseases like tuberculosis are actually such that those suffering from them remain conscious till the very end; in fact, some forms of the plague are also of this very nature.

I have personally witnessed instances when a patient was made to recite the *Kalimah* [creed of Islam] and *Sûrah Yâ Sîn* [Chapter 36 of the Holy Quran] was read out to him [because death was presumed nigh], but thereafter he survived and returned to his previous sinful life. This indicates that he had not truly repented, or else he would not have behaved in this way. Actually, the recitation of the *Kalimah* at such a time does

1. *Badr*, vol. 7, no. 2, p. 3, dated 16 January 1908

not mean one has come to believe. This type of declaration of faith at a time of fear is not accepted.¹



13 JANUARY 1908

(*At the time of Zuhri*)

Notions of the Ulema

The Promised Messiah^{as} said:

It's as if in their opinion the *Dajjal* could exist in none but their own people; the *kafir* [disbeliever] arises in none but their own—all evils abound in none but their very own! Their sight doesn't go beyond to see the group in which the traits of Dajjal truly exist nor who the *kafirs* actually are!²



1. *Badr*, vol. 7, no. 3, p. 3, dated 16 January 1908

2. *Badr*, vol. 7, no. 4, p. 3, dated 30 January 1908

18 JANUARY 1908

Dreams and Revelations in Opposition to Me

It is necessary that those revelations or dreams which are presented in opposition to me should have been published ahead of time with a firm claim and then they should see fulfilment. Otherwise, any liar can assert that I saw such a dream that was fulfilled.¹

19 JANUARY 1908

Where is the True Messiah?

If I am the Antichrist and this is based on some true event, then they should point out where the true Messiah is and when he descended from the heavens, because in the traditions of the Holy Prophet^{sas} there is also mention of the Promised Messiah along with him [the Antichrist].²

1. *Badr*, vol. 7, no. 4, p. 3, dated 30 January 1908

2. *Badr*, vol. 7, no. 4, p. 3, dated 30 January 1908

UNDATED

The Cure for Debt

A person submitted that, 'I am under a great deal of debt. Please pray for me.'

The Promised Messiah^{as} said:

Keep doing *istighfar* [seeking forgiveness] and *taubah* [repentance] as Allah has promised abundance for him who does *istighfar*.

The Taking and Paying of Interest

The Promised Messiah^{as} asked how so much debt had been accumulated. The person replied that most of it is interest.

The Promised Messiah^{as} said:

This is then the consequence of your own actions. The person who breaks the commands of Almighty Allah suffers punishment. God Almighty has already said that if you will not refrain from the taking and giving of interest, then be prepared for war. Allah's war is indeed that He sends down His punishment upon such people. Thus, this poverty is by way of punishment and is a result of your own actions.

How to Safeguard Oneself against Taking and Giving Interest

This person asked, 'What can we do if we are forced to accept a loan with interest?'

The Promised Messiah^{as} said:

The one who trusts Allah is helped from the Unseen by Him and He makes some way out for him. It is a pity that people do not understand this secret that for a righteous person God Almighty never permits such a situation to arise where he is forced to take an interest-bearing loan. Remember, as there are other sins, such as adultery or theft, so is the taking and giving of interest. How great is this loss that one loses money, honour, and faith!

In everyday life there is nothing on which you have to spend such large sums of money as would necessitate the taking of an interest-bearing loan. Take the example of marriage. There is no expense involved in this. Both sides agree and accept and the *nikah* [Islamic marriage] takes place. After this the *walimah* [a feast by the bridegroom] is a practice of the Holy Prophet^{sas}, but if one does not have the means, he is excused. Thus, if one practices an austere lifestyle, he would not suffer any loss. It is a matter of great pity that for their selfish desires and temporary enjoyment, people displease God Almighty, which results in their destruction. Consider how grave a sin interest is.

The eating of a pig is allowed in a situation of distress. Thus, Allah says in the Holy Quran:

فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ¹

1. *Sūrah al-Baqarah*, 2:174 [Publisher]

Meaning that one who is not rebellious and does not cross the limits set by Allah, it shall be no sin for him. Allah is Most Forgiving, Merciful.

However, for interest it is not said that it is permissible in conditions of necessity. On the contrary, regarding it the commandment says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ۚ وَإِن لَّمْ تَعْمَلُوا فَاذْنُوا
بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ¹

If you will not abstain from interest, it is an invitation of war to Allah and His Prophet. I believe that the one who truly trusts Allah shall not have the need for interest. If the Muslims are in this predicament, it is the result of their own misdeeds. Hindus—if they commit this sin—become rich; the Muslims—if they commit this sin—become ruined, becoming examples of *خَسِرَ الدُّنْيَا وَ الْآخِرَةِ* [‘They are losers both in this world and in the Hereafter’]. So, is it not incumbent upon Muslims to refrain from this?

Man should from the start bear in mind and practice an austere style of living so that the need to take on an interest-bearing loan never arises by which the interest becomes greater than the principal. Only yesterday, I received a letter from a person who has paid one thousand rupees and still has five or six hundred more to pay. An additional difficulty is that the courts give decisions in favour of the lenders, and they are blameless in so doing because the signed papers are present indicating that the borrowers have agreed to pay the interest. So that is where the court decision emanates from.

A better solution would have been for some Muslims to come together to establish a fund, and manage and grow it on

1. *Sūrah al-Baqarah*, 2:279–280 [Publisher]

principles of trade so that no Muslim friend would have need of taking out an interest-bearing loan. But rather, everyone who had a need could go to this very group of people to fulfil his need and return the money within the allotted time.

Hakeem Fazal Din related that *Allama* [the most learned] Noor-ud-Deen was teaching Hadith in Bhera. It was the chapter related with interest. A person who was in the business of lending on interest came and sat close by. After hearing the teaching about the prohibition of interest, he asked, 'What would you do if you need money to get married?'

Maulawi Sahib said, 'We would just pledge the vows.' He again asked, 'If you have nothing to eat at home?' Maulawi Sahib replied, 'I would go, cut some wood, sell it, and buy food.' He was so impressed that he said, 'If you ever need up to 10,000 rupees, I will lend you this much without interest.'

The Promised Messiah^{as} said:

Look, the one who does not hasten to engage in the forbidden but rather tries to safeguard himself against it, God Almighty makes lawful means available for him.

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا¹

God Almighty will make some way for the one who safeguards himself from giving interest and such prohibited things. The righteous deed of someone and his virtuous thinking does have an influence on others. If one perseveres on one's stance,

1. And he who fears Allah—He will make for him a way out (*Sūrah at-Ṭalāq*, 65:3). [Publisher]

even he who lends money on interest will happily lend without interest.¹

UNDATED

Bank Interest

The Promised Messiah^{as} received a letter from a person asking about interest. It stated that since in relation to [receiving] interest from banks, the Promised Messiah^{as} has permitted it keeping in mind the current circumstances and the condition of Islam, one should make use of the doctrine of necessity. Thus, since this principle is extendable, can it be made use of to initiate the taking and giving of interest due to necessities of a personal, national, or business character?

The Promised Messiah^{as} said:

In this way people wish to open the door of consuming the unlawful and the unclean so that they may go about doing whatsoever they wish. I have not allowed that bank interest may be taken and consumed by any individual due to unavoidable need. What I have said is that it is permissible to use interest on bank accounts for the propagation of Islam and fulfilment of other religious needs. And that is only if funds cannot be obtained for religious needs through other means.

1. *Badr*, vol. 7, no. 5, p. 5-6, dated 6 February 1908

This is so because for Allah, nothing is unlawful. And as far as personal, national or trade matters are concerned, interest is absolutely prohibited. The reasoning that I have provided is similar to the fact that it is unlawful by the Shariah to burn a living being in fire, but in case of a war, it is permissible for a Muslim to make use of guns and cannons because the enemy is also using them.

Number of Rak'at in Tarawih Prayers

Someone asked about the *Tarawih* Prayer, that if it is *Tahajjud* then what is your view about twenty *rak'at* [units of Salat] because *Tahajjud* is only eleven or thirteen *rak'at* including *Witr*.

The Promised Messiah^{as} said:

The everlasting *sunnah* [practice] of the Holy Prophet^{sas} is only the eight *rak'at* and he used to offer them at the time of *tahajjud*, and this is the preferred method. However, it is also allowed in the earlier part of the night as well. In one narration it is stated that the Holy Prophet^{sas} offered them at the earlier part of the night. Twenty *rak'at* were introduced later, but the *sunnah* of the Holy Prophet^{sas} was indeed that which has been stated earlier.¹

1. *Badr*, vol. 7, no. 5, p. 7, dated 6 February 1908

UNDATED

The Customs of Muharram

The Shias were already involved in this error, but now our Sunni brethren are getting dyed in these hues. They join special gatherings during the days of Muharram for recounting the sad events of centuries past. Representations of the shrines of Hasan and Husain are made and then sweet drinks and rice etc. are distributed among the people. The fatwa [religious verdict] of the Promised Messiah^{as} about such events is reproduced here so that our Ahmadi brothers may, at the least, remain distanced from such things.

A petitioner by the name of Akmal asked what was the view of the Promised Messiah^{as} regarding the sweet drinks and rice that are distributed on the 10th of Muharram if they are so given to please Allah and seeking merit from Him? (To donate in the name of Imams is prohibited according to the verse of the Holy Quran, ¹وَمَا أَهْلَ بِهِ يَغْيِرُ اللَّهُ). The Promised Messiah^{as} said:

To fix a date and time for such events is a ritual and an innovation, and slowly and gradually these customs lead to *shirk* [associating partners with God]. So one should stay away from them because the ultimate result of such customs is not good. Initially, the intent may have been good, but now these [customs] have come to adopt the colour of *shirk* and [invoking the] name of other than Allah and so I declare them to be unlawful. Unless

1. And that on which the name of any other than Allah has been invoked (*Sūrah al-Baqarah*, 2:174). [Publisher]

we can get rid of and do away with such customs, false beliefs cannot be eradicated.¹

UNDATED

A Dream Needs to be Interpreted

Someone mentioned his dream that he was told in the dream figs are grown in Gujrat and that he should drink the juice of figs.

The Promised Messiah^{as} said a dream requires interpretation. The fig protects against the effects of heat. The fig [تین—*tin*] is also mentioned in the Quran, but there it appears in a different context. There it provides proof of prophethood.

Medicine is a Conjectural Science

The science of medicine is conjectural. Someone may like one medicine while another may like a different one. One medicine proves harmful for a particular person while that same proves beneficial for another. The mystery of medicines and curing someone is in the hand of God; no one has that knowledge.

Only yesterday I was about to use a medicine when I received the revelation: 'Dangerous.' One should take care

1. *Badr*, vol. 7, no. 5, p. 5, dated 6 February 1908

using medicines and not rely on estimates, rather they should definitely be weighed.

How can Muslims make Progress?

If the Aryas had not spouted this filth, I would not have been so moved. Their objections became the reason for me to present verities and insights. The zeal that other nations have to donate for the needs of their national religious tasks is not present in the Muslims. Perhaps this is because — کیمان را بدست اندر درم نیست — those who like to give are far from wealth, but there are also many princes and rich and prosperous people among Muslims. The objective before every Muslim should be the propagation of Truth. Previously, when the Muslims enjoyed an age of success, it was the result of their achieving excellence in the Faith.

Now again, if they want to see that same previous age of success, they should turn their attention to religion. Following in the footsteps of these others will not yield true Muslims any results. Instead of improving their own condition, those who have appointed themselves the reformers among Muslims want to amend the commandments of Islam regarding Prayer and Fasting. They see the progress of the Muslims tied to such actions. God Almighty desires progress through the Faith but they seek success by abandoning the Faith. They will not achieve success in this way. Islam alone believes God to be One without partner. If these Muslims also part from this Oneness of God, it will not bode well for them.

Following the footsteps of other nations would not be a blessing for them. If others achieve success even through being irreligious, it is by way of a trial. God Almighty deals with each person separately. Christians may be involved in unpleasant deeds, they may drink and gamble, and it may be of benefit to

them, but if Muslims do such deeds they will most certainly have the wrath of God descend upon them.

Look, the worldly governments also act in this way. If a servant of the king participates in some treacherous actions, he is given an exemplary punishment. Thus, in the same way, those who recite the *Kalimah* [creed of Islam] are God's special servants, yet if they become guilty of impertinence and disobey Allah the Exalted, they will most certainly be seized.

In the following revelation that I received:

وہ وعدہ ٹلے گا نہیں جب تک خون کی ندیاں چاروں طرف سے بہہ نہ جائیں
'The promise will not be averted till streams of blood
have flown in all directions.'

There is an indication in this that Allah the Exalted does not desire [belief in] His Oneness to disappear from the world. When Muslims themselves begin to like disbelief and start associating partners with Allah, then what complaint can we lodge against other nations? When one's home is clean and pure, only then can he reform others. Atheism is increasing among all nations. God Almighty desires to prove His existence. So according to *اول خویشان بعد درویشان* ['First the kinsmen, then the mendicants'], we have a duty to first reform our own nation.

When there are thousands of evil practices among Muslims themselves, what can we say to others? They cry for jihad, but I say that if we were given the command to carry out jihad, it would be waged against them first. It is Allah's practice to first straighten the people among whom there is a Book, before focusing on others. The example of the Holy Prophet, may peace and blessings of Allah be upon him, is there. He first reformed the Quraish before turning his attention to the Jews and Christians.

Two Groups of Muslims

There are two types of people among the Muslims. One group who does not even know how to recite the *Kalimah* and from among these are also those concerning whom the Aryas keep making it well known that we have made so many Muslims Aryas. I saw many such men in the mountains that had no knowledge of Islam at all. The second group are those who are considered educated and civilized. They look upon the religion of Islam with disdain. They laugh and mock at the tenets relating to Prayer and say that this Prayer and Fasting pertain to the age of savagery, that these commandments are not appropriate for the present age. Thus, reformation of both these groups is necessary above all, but what reformation can we bring about until it is not implemented from heaven?

Those who are ready to listen I speak to happily, but there are some who turn away and do not listen when you say something to them or they veer the conversation in another direction. A poisonous wind of alienation from religion is blowing that has destroyed some, blinded others, and makes others yet lazy. There are only a few who cultivate a relationship with Allah. It is essential to prove the existence of God. There are many groups, but atheists are the largest. Divine Grandeur no longer exists at all, but what is there to discuss about Grandeur when belief in the very existence of God no longer remains!

The Last Remedy

There has been some bloodshed in the days of each Prophet.

مَا كَانَ لِغَيْبِي أَنْ يَكُونَ لَكَ أَسْرَى حَتَّى يُدْخِنَ فِي الْأَرْضِ¹

The things that were destined to take place at the hands of man are at an end. Now Allah has taken all such matters into His own hand. This plague, earthquakes, diseases, and catastrophes of all kinds are all the swords of Allah. The amazing thing is that tragedies upon tragedies and calamities upon calamities come, but apart from the members of my Jama'at, no one else is moved by them. These misfortunes are all an attempt to drive heedlessness away from the people and to make them adopt humility so they may realize that God exists.

Look, afflictions are taking place on all sides and who knows what more is yet to come in the future? My belief is indeed that now whatever will be done will be done by God alone. Surgery is the last remedy. All other treatments have been attempted. So this is the last cure; now the patient will either die or be restored to health.

Several hundreds of thousands of people have died, but the practical condition of those remaining shows that nothing whatsoever has yet come to pass! They are still far removed from the side of truth and much closer to the side of evil. *Istighfar* [seeking forgiveness] should be engaged in.

In the past, it used to be the case that during times of epidemics, Muslim kings would generally draw attention to repentance, prayer, charity, and almsgiving continually. However, now, not only does this not occur, but to even mention the name of God is considered contrary to civility!

The Sultan-ul-Muazzam² consulted his viziers about a

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1. It does not behove a Prophet that he should have captives until he engages in regular fighting in the land (*Sūrah al-Anfāl*, 8:68). [Publisher]
 2. The Promised Messiah^{as} appears to be alluding to the Sultan of Turkey. [Publisher]

certain matter and asked for suggestions regarding it. After hearing the advice of all, he expressed surprise that no one had mentioned supplication and praying to Allah. He was, after all, the son of a Muslim. There was at least something of the worship of God within him. He attends the Friday Prayer and also keeps contact with the ascetics, so he is virtuous on account of this.

The Misguidance of this Age

God Almighty declared in the beginning age that I am your God and now again, in the Latter Days, He has said that **أَنَا الْمُجُودُ** [I am present]. Remember that He is the Guide. If He were to let go, everyone would become an atheist. Thus, He continues to provide proof of His Being and this age is in particular need of this.

The thing that reigns its effect comes to be manifested. If today a righteous man who has attained the truth cannot influence thinking, then obviously misguidance still reigns. When such a wind blows, everyone is affected. Although a believer remains safe, he cannot cast his influence upon others. The awe and influence of misguidance is such that there are many very highly educated people and no one dares say anything to them about religion lest they become upset or that people make fun of me or mock me.

Proclaiming the Truth

We should look at the example of the Noble Companions of the Holy Prophet^{sas}. During a period of weakness for Islam, the

Holy Prophet^{sas} wrote letters to all the rulers. That was not a very civilized age either nor was it a time of peace like now. The Companions^{ra} took these letters and explained their beliefs in the very courts of these rulers. When this message of Islam reached one Christian king, he exclaimed that this appears to be the message of the same God who sent the Torah and said that if he could go this Prophet, he would kiss his feet. He sent for the priests and said to them, 'Look, how beautiful the religion of Islam is. Do you like it?' And when he sensed their opposition to it, he dismissively remarked that, 'I was just testing you.'

This weakness was the result of the love of this world. Those who do not worship the world are not afraid to speak the truth and to proclaim it openly and God helps them.

The Need for the Most Appropriate Speech

It is essential for our Jama'at to learn the ways to invite people of every level in the most appropriate and suitable manner according to the need of the circumstances. Some have the knack of speaking so well that they can say all that needs to be said and cause no offense either. Some people appear to be evil and there seems to be no hope from them, yet they accept [the Message], while others look humble and one places great hope in them but they do not accept. It is, therefore, necessary to speak in a decisive, irrefutable manner with which victory is ultimately achieved.

There was fierce opposition in Delhi. Eventually, I said you have followed the doctrine of the life of Jesus for 1300 years and, as a result, many have left the Faith. Now you should try the idea of the death of Jesus and see the result. One person

stood up and involuntarily said, 'The truth is indeed what you have set forth.'

So decisive, irrefutable speech is a great bounty. How truly well has someone said [Punjabi]:

ایو ہیگی کیا جو کوئی جانے بول۔

Alchemy indeed is this alone that one should know how to speak!

The Way to Deliver the Message of Truth

Not everyone knows how to speak in this way. Therefore, think before you speak and say useful things concisely. Lengthy arguments are of no benefit. Say something brief sometime that should go straight into a person's ear and then if the chance arises again, do so again.

In short, slow and steady delivery of the Message should continue and you should not tire of it, because these days, the love of Allah and a connection with Him is considered by people to be a sign of insanity. If the Companions^{ra} of the Holy Prophet^{sas}, were to be present these days, people would call them insane and they would consider these people to be infidels. Spending day and night engrossed in vain discourses and all manner of heedlessness, preoccupied with worldly affairs makes one hard-hearted.

The spoken word takes time to have effect. I gave some advice to a person from Aligarh who was likely a Government Revenue Officer. He began making fun of me, but I said in my heart that I too will not leave you. I persisted and at last after ongoing talk, the time came when the same person who was laughing at my expense began to weep and wail. Sometimes a righteous person appears to be callous.

Remember that every lock has a key. And there is a key for speech as well, and that is to speak appropriately. Just as I said concerning medicines that some medicine is of benefit to someone and another is of benefit to someone else, similarly every statement can be of benefit to a specific person when said in a particular way. It should not be the case that one should talk in the same way with everyone. The speaker should not mind someone calling him bad, but rather keep discharging his duty without getting tired. The rich have very delicate dispositions and they are also apathetic to the world and cannot bear to listen to too many things. They should be admonished at some occasion in some way with great care and gentleness.¹

UNDATED

What Day an Aqiqah should be Done

A question was asked regarding when an *Aqiqah* [sacrifice of an animal upon a child's birth] should be done?

The Promised Messiah^{as} answered:

On the seventh day. If for some reason it is not possible, then whenever God grants the ability. It is found in one tradition

1. *Badr*, vol. 7, no. 6, p. 4–5, dated 13 February 1908

that the Holy Prophet^{sas} did his own *Aqiqah* at the age of forty years. Such narrations should be looked at benevolently so long as it does not contravene the Holy Quran or the authentic *Ahadith*.

Offering Prayer between the Pillars of a Mosque

Someone asked about standing next to the pillar during Prayer.
The Promised Messiah^{as} said:

In extraordinary circumstances, everything is allowed. These things should not be given much consideration. The real thing is that in accord with the desire of God, one should worship God with full sincerity. This is usually overlooked.¹

26 JANUARY 1908

What is Meant by the Nearness of the Day of Judgement

A person asked the Promised Messiah^{as} that, 'In your *Jalsa* [Convention] address in December you indicated that the Day of Judgement is about

1. *Badr*, vol. 7, no. 6, p. 10, 13 February 1908

to come and its time was near. Does it mean that it is only a matter of a few more years?’

The Promised Messiah^{as} replied:

This is also in the Quran: **اقْتَرَبَتِ السَّاعَةُ**¹ And there are some other similar verses, so you can understand what is the meaning of ‘near’? The Signs of the nearness of the Hour have been manifested from which it is clear that this is the last age. Whenever the Holy Prophet, peace and blessings of Allah be upon him, experienced any calamitous event, he used to say that the Day of Judgement has come.

The Sign Inspires Awe through its Own Grandeur

A person mentioned one of the revelations of Promised Messiah^{as} which stated, ‘We shall celebrate on the 27th, so on the 27th of this month it rained and people celebrated.’

The Promised Messiah^{as} said:

These are formalities which I do not desire. A Sign from Allah is such that the hearts proclaim involuntarily, and even the enemies shout out that this affair has taken place. Although it is impossible that the enemy concede it through his tongue, a Sign is that which inspires awe through its own grandeur.

1. The Hour has drawn nigh (*Sūrah al-Qamar*, 54:2). [Publisher]

Two Types of Supplication

The Promised Messiah^{as} said:

I read every letter that arrives and I do not let it go from my hand until I have prayed. I worry that I may forget or lack the time later, but supplication is of two types. Those who pray understand this very well. One is ordinary and the other is with intense focus. And this last feeling is not easily availed of in all prayers. Profound feelings of anguish and restlessness developing is not in one's control. I automatically desire to pray for a sincere member of the Jama'at. Of course I pray for all members of the Jama'at, but the aforementioned condition does not develop for everyone. This is not in one's own control so whoever wishes to promote the intensity of my prayer for them, should attain greater nearness.

The Meaning of Machination

The Promised Messiah^{as} said:

When man plans, then together with him, Allah also plans. It is only when one plan competes with another that something happens. Foolish people object to the use of the word *makar* [plan]. This is due to their lack of familiarity with the language. There is nothing bad in it. *Makar* is said of those fine efforts or plans that are undertaken to defend against an evil person. It is for this very reason that Allah the Exalted has named Himself ¹ خَيْرُ الْبَكْرِينَ.

1. The Best of planners (*Sūrah Āl-e-‘Imrān*, 3:55). [Publisher]

True Supplication

The Promised Messiah^{as} said:

There are two types of supplications. One is the ordinary type and the second is that which man takes to its zenith. Thus, it is this supplication that is called supplication in the real meaning of the word. Man should supplicate even without falling into any difficulty, because what knowledge does he have of the plans of God and what is to happen tomorrow? So be involved in supplications from before so that you may be saved. Sometimes a calamity comes in such a manner that man finds no opportunity to supplicate. Thus, if one has laid in store supplications from before, then they can come in handy during a time of need.

The Philosophy of Punishment

When people involve themselves heart and soul in worldly affairs beyond all limits and become heedless of God, then God's punishment descends to warn them. Look at the destruction that the plague is wreaking. As soon as they return after burying one corpse, another is ready.

Keep in mind that the punishment for idolatry, deification of man, and worship of created beings will take place in the Hereafter, but insolence, villainy, cruelty and transgression, neglect, tormenting the righteous, and inflicting pain and suffering upon them are punished in this very world. The punishment that occurred during the time of Noah would not have taken place had they not tormented the Messenger of Allah.

Punishment is ordained upon insolence because the perpetrator not only commits wickedness, but also boasts of it.

This world is not the place for retribution. Only those who are guilty of mischief are punished here. The one who commits sin with civility will be judged in the next life. And the punishment that has now descended upon the world is due to this very reason that audacity, insolence, and rascality has increased beyond all bounds as though there is no God whatsoever. The plague has wreaked such massive destruction, yet still their hearts have not felt anything.

If you ask, they laugh it off. Some say it is an ordinary illness as if they deny God's power over life and death. It is undoubtedly an illness, but it is through these illnesses that Allah sends down His punishment. When the Jews suffered from this illness, Allah declared it to be His punishment. Remember that Allah brings about destruction by multiplying and intensifying these very illnesses. Denial of Allah's punishment is a sign of their disbelief.

God is Merciful. He is slow in punishing but these people should remember that this punishment will not stop until they cry out that, 'Now we understand!'

The only cure for this is what I have repeatedly said; namely, humble supplication and turning to Allah in repentance.¹



1. *Badr*, vol. 7, no. 7, p. 3, dated 20 February 1908

3 FEBRUARY 1908

Absence of Trials for Believers goes against the Practice of Allah

Trials are necessary for those who come to believe in the one appointed by Allah. God Almighty says:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be put to trial?

Thus, trials and tribulations are a condition of faith. How the Noble Companions were tried with adversity! Their own people subjected them to all manner of difficulties. Their belongings were taken away, some were killed, and their loved ones were seized from them. If after acceptance of the Faith, a life of ease ensues, one should worry about his faith not being true, because it is against the practice of Allah not to try the believers.

Who can exceed the Holy Prophet, peace and blessings of Allah be upon him? When he came to believe in his own prophethood, a series of adversities began right from that instant. He was boycotted and separated from his loved ones. He had to leave the city of his birth. The enemies even attempted to poison him. He was wounded during wars.

This carried on throughout his life. Thus, when this happened to our guide and leader, what could be reason for those

1. *Sūrah al-ʿAnkabūt*, 29:3 [Publisher]

who believe in him to be saved from having to face adversity? When such trials come, one should face them with manliness.

Afflictions and misfortunes come to distinguish the faithful from the false. Allah is Merciful but He is also Self-Sufficient and stands in need of no one. If one does not support one's own faith with steadfastness, Allah's support is also cut off. Some people become atheists on account of some small occurrence such as their son or wife passing away, or because their means of sustenance become straitened, whereas this was a trial, which, if they had overcome successfully, they would have been blessed with far more. And it does not behove a believer and a righteous person to become troubled due to straitened circumstances with his provisions. This proverb: *پراگندہ روزی پراگندہ دل* —what it means is that the one whose heart is troubled, is the one whose means of sustenance remain troubled. And foremost what we learn from looking at the lives of truthful men is that they intentionally turned away from worldly wealth and made their worldly means straitened.

Look, Hazrat Abu Bakr was a merchant and very highly esteemed. After declaring his belief in the Holy Prophet, peace and blessings of Allah be upon him, everyone became his enemy, his business suffered, and eventually he had to leave his city. Remember this well that true righteousness is such a thing that with it, all difficulties come to be resolved and one is delivered from all worries. Those who slander God Almighty are liars. All holy men and Prophets bear witness that there is none greater in showing mercy and graciousness than Allah.

One distressed beyond all limits becomes so as the result of his own mistakes. Either there is a lack of trust in Allah or he does not tread on the path of righteousness. To properly recognize a true believer is a difficult matter. A man may say that I am virtuous, I am devout, but in the sight of God he is an

evildoer. Similarly, there are servants of God who are deemed evil by the people, but in the sight of God Almighty they are indeed virtuous.

Look, the Holy Prophet, peace and blessings of Allah be upon him, was considered to be a very evil person by Abu Jahl, but in the sight of Allah he was the greatest of creation. Abu Jahl was convinced of the Holy Prophet^{sas} being evil and so he even had a prayer duel with him and said: **اَللّٰهُمَّ مَنْ كَانَ اَفْسَدُ لِلْقَوْمِ وَ اَقْطَعُ لِلرَّحِمِ فَاهْلِكْهُ الْيَوْمَ.** [‘O Allah! Do utterly destroy in this field whichever party has caused disruption and severed ties of kinship.’]

It seems that he was totally convinced and that is why he said these words. What was the result of this? Was it not that God Almighty practically manifested who was truthful and pure and who was the liar and wrongdoer?

Allah the Exalted says:

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ¹

True knowledge and sane reason are also signs of good fortune. An unfortunate one loses his senses and considers a virtuous one to be evil and vice versa.²

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1. If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire (*Sūrah al-Mulk*, 67:11). [Publisher]
 2. *Badr*, vol. 7, no. 7, p. 3-4, dated 20 February 1908

UNDATED¹

Avoid any Form of Concealment when Conveying the Truth

A sincere member of the Jama'at related his story that a Shia Nawwab of a state asked him a few questions to which he replied as follows.

QUESTION: What is the view of Mirza Sahib [the Promised Messiah^{as}] about the progeny of the Holy Prophet^{sas}? I hear that he does not respect them.

ANSWER: He recited a couplet written by the Promised Messiah^{as}, which says:

جان و دلم فدائے جمال محمدؐ است خاکم نثار کوچہ آل محمدؐ است
My life and my heart are devoted to the beauty of Muhammad^{sas}.
This, my body made of dust, be sacrificed upon the alleyways of the
progeny of Muhammad^{sas}.

QUESTION: What is his opinion about Yazid [the adversary of Hazrat Imam Husain^{as}]?

1. This incident occurred in 1901 and it was on this conversation's topic that the Promised Messiah, peace be upon him, wrote the book, *Eik Ghalaṭī kā Izālah* [A Misconception Removed]. [Publisher]

ANSWER: He recited another couplet of the Promised Messiah^{as}:

هر طرف کفر است جو شان بهجو افواج یزید دین حق بیمار و بیکس بهجو زین العابدین
Everywhere disbelief rages like the army of Yazid,
While the true Faith lies sick and helpless like Zain-ul-Abidin.

When he found no way to raise objections in this manner, he asked what do you consider those who do not believe in him [the Promised Messiah^{as}]:

HE REPLIED: We consider them what the opponents of the Promised Mahdi should be considered according to the Sunni and Shia faith.

HE ASKED: is he a claimant of messengership?

HE REPLIED by quoting a couplet of the Promised Messiah^{as}:

من نیستم رسول و نیاورده ام کتاب بان ملهم استم و ز خداوند منذرم
I am not a Messenger and I have not brought a Book;
But yes, I receive revelation and am a Warner from God.

Upon this, the next day the Promised Messiah^{as} said:

You should have explained that I deny being such a Messenger who has brought a Book.

Look, those matters that are heavenly, one should not be afraid of conveying them. It is not the custom of those who stand with the truth to have fear of any kind. Look at the example set by the Companions of the Holy Prophet^{sas}. They went to the courts of kings and conveyed their faith to them in a manifestly clear manner. They did not shy away from this to

the slightest degree. This is why they became deserving of the description: ¹ لَا يَخَافُونَ زُومَةَ لَا إِلَهٍ .

The Claim to Prophethood of the Promised Messiah, Peace be upon Him

I claim that I am a Messenger and a Prophet. In actual fact, this dispute relates to the interpretation of words. When God Almighty converses with a person and addresses him in such a way that in terms of quantity and quality it should be much greater than with others, and there should also be prophecies in abundance in such converse, then that person is said to be a Prophet. And this definition is true in my case. Thus, I am a Prophet. However, this prophethood is not of the law-bearing kind which would abrogate the Book of Allah and bring a new book in its stead. I consider such a claim to be disbelief. There have been many such Prophets among the Children of Israel upon whom no book descended. They only used to convey prophecies from God by which the grandeur and truth of the Mosaic faith was manifested. Thus, they were called Prophets. This is exactly the case with this Movement. If I would not be called a Prophet, then what other word would differentiate me from others who receive revelations?

Look, other people also sometimes experience true dreams. In fact, at times, some words also issue forth from their tongue which are later proven true. This is to establish the argument against them so they are not able to say that they had not been given these senses and so they could not understand what claims they [the Prophets, recipients of Divine revelation] were

1. Will not fear the reproach of a fault-finder (*Sūrah al-Mā'idah*, 5:55).
[Publisher].

making. What you should have done is explain to him what type of prophethood I claim.

My belief is that the religion in which there is no prophethood is dead. When I say that the religion of the Jews, Christians, and Hindus is dead, I do so for this very reason that no Prophet comes among them now. If the condition of Islam were also to be the same, then we too would have been considered storytellers. Why would we have considered Islam to be superior to other religions? There should be some distinguishing feature. The coming of true dreams alone is not enough. These can be experienced by even the lowest ranks of people. There should be conversation, dialogue and that too such that it contains prophecies and occurs in abundance and is of the highest quality. Only a single couplet cannot make you a poet. Thus, if someone claims to be a Prophet based on only few dreams or revelations, he is a liar. I have been receiving revelation for years. And many Signs from Allah the Exalted have testified to the truthfulness of my revelations. This is precisely why I am a Prophet. There should not be any form of concealment in conveying the message of Allah.

The Pure Life of the Holy Prophet^{sas}

The Promised Messiah^{as} said:

The Aryas object that the life of the Holy Prophet, peace and blessings of Allah be upon him, was not pure. This is a grave error of these people, because being pure or impure has much to do with the heart and the state of this is known to none other than Allah. Thus, he alone is pure about whom God testifies to his being pure.

Look, Abu Jahl entered into a *mubalahah* [prayer duel]

and prayed that [O Allah] the one between him and the Holy Prophet^{sas} who is أَفْسَدُ لِلْقَوْمِ [creating an innovation in the faith] and أَقْطَعَ لِلرَّحِمِ [severing the ties of kinship], cause him to perish. He died that very same day. The same happened to Khosrow Parviz [King of Persia].

That, of course, is the testimony of God, but in their own house [the Aryas] a family member of theirs [the reference is to Pundit Lekh Ram] had a *mubahalab* with a servant of the Holy Prophet, peace and blessings of Allah be upon him [the Promised Messiah^{as} is referring to himself here], and died within the established time; thus, providing his own testimony.

The Victory of Islam

Then this same Arya has written that a revealed book is that from which the good qualities of the highest order of Allah are manifested.

The Promised Messiah^{as} said:

This is true and in this the victory indeed belongs to Islam as well. The Aryas do not acknowledge that Allah is Merciful and Forgiving, but if someone from among them is caught in a law-suit, he desires with all his heart that the judge should forgive him even if he has committed the fault. From this one learns that the nature of man desires that its Judge be Forgiving and Merciful. Thus, despite this, denying this attribute of Allah is stubbornness.¹

1. *Badr*, vol. 7, no. 9, p. 2, dated 5 March 1908; *Al-Hakam*, vol. 12, no. 17, p. 5, dated 6 March 1908

10 FEBRUARY 1908

(*At the time of Zuhri*)

The Exaggeration of Shias

The Promised Messiah^{as} said:

The Shias exaggerate to the extreme. One Shia writes in his book that all Prophets—so much so that even the Holy Prophet^{sas}—are in need of the *shafa'at* [intercession] of Imam Husain^{ra}. Then they allege that revelation had descended upon Hazrat Ali^{ra}, but angel Gabriel made a mistake. It is also written that when the Holy Prophet, peace and blessings of Allah be upon him, went on the *Mi'raj* [Spiritual Ascension], Hazrat Ali^{ra} was already present there, and a person referred to Hazrat Ali^{ra} as God, whereupon he replied that well, there are hundreds of thousands of servants of God, you be the one for me. In other words Hazrat Ali^{ra} is made out to be God.

It is strange that in the heavens Ali is God, but upon the earth he is but a single disciple of the Holy Prophet^{sas} who could not even properly handle a simple *Khilafat* [Successorship of the Holy Prophet^{sas}].

I cannot understand what kind of Islam people find in the Shia religion. They [the Shias] consider all the Companions of the Holy Prophet^{sas}, barring a few, to be apostates; they harshly criticize the *Ummahatul-Mo'minin* [Mothers of the Believers; i.e. the wives of the Holy Prophet^{sas}]; they declare the Quran to be the account book of [Hazrat] Uthman—what faith can a

people, who do not have the Book of Allah, be said to possess! Can hurling vile abuse, and sitting at home and continuously reviling others and those who have passed away be called a religion of any kind?’

Then there is [the doctrine of] *Taqiyyah*, worse than which there can be nothing—disavow one’s faith wherever overpowered or when one sees his own interest being jeopardized.

Then, tell me if they have any good commentary [of the Quran] from which it would become known whether these people are familiar with the Word of God. In every commentary I have seen, I found every verse being interpreted to imply that it was in support of Ali. The same obsession is found in regard to *Muqatta’at*,¹ the ك [Kaf] in ² كِهَيْعَس [Kaf Ha Ya Ain Sad] is said to mean Karbala. Then, the Oneness of God, which is the essence of Islam—even the Aryas, who are die-hard enemies of Islam, are better than them as they despise the worship of thousands of idols, but these people have started idolatry [in Islam] anew. It is one and the same whether someone worships a stone, a tree, or a human being.

They may, of course, express the excellences of Imam Husain^{ra}; I do not forbid them, and to the extent that denying noble Prophets and disrespecting the righteous is not implicit, I am prepared to accept—but it cannot be that we make him to be God. If they really have love for Imam Husain^{ra}, they should follow him. When one comes to love a person, one desires to

1. The *Muqatta’at* are Arabic letters that appear in the beginning of 28 *Surahs*. They appear in combinations of one to five letters, each letter representing an abbreviation for a particular attribute of God or any other such topic that is deeply relevant to the *Surah* at hand (For details see: *Holy Quran, Arabic Text with English Translation & Short Commentary*, by Malik Ghulam Farid, p. 17, note 16, published by Islam International Publications Ltd., 2017). [Publisher]

2. *Sūrah Maryam*, 19:2 [Publisher]

become like him and one comes to understand that acting like him is one's religion and faith. There have been so many Prophets—did anyone ever say that he should be worshipped?

The fact is that it is comparatively more difficult for the misguided people, who have reached this stage after accepting Islam, to rectify themselves.

I have seen Imam Husain^{ra} two times. Once, I saw that a person was coming from a distance and these words were uttered by my tongue, 'Abu Abdullah Husain'. Then I saw him once again.

The Etiquettes of a Gathering

It is my belief, and this indeed is what should be the attitude of the believer, that when one speaks, he should make a comprehensive statement, or he should remain silent. When you see that Allah and His Messenger are being laughed at and ridiculed in some gathering, you should either leave that place so as not be counted among them, or give a manifest, full, and comprehensive reply. There are two options. Either reply or remain silent. This third way of continuing to sit in that gathering and agreeing with the things being stated or expressing your belief in a hushed tongue is the way of hypocrisy.¹

1. *Badr*, vol. 7, no. 10, p. 4, dated 12 March 1908

25 FEBRUARY 1908

(Before Asr Prayer)

Obedience of Parents is Befitting but the Right of God Almighty takes Precedence

A person asked the question that: 'Your Holiness! Allah the Exalted has made the service and obedience of parents incumbent upon man but my parents are extremely displeased with me due to my having entered into the bond of *Bai'at* [Pledge of Allegiance] with Your Holiness. They do not even want to see my face. Thus, when I was about to come to Your Holiness to take the *Bai'at*, they told me not even to correspond with them and that now they don't even want to see my face. How then can I now discharge my Divine obligation in this regard?'

The Promised Messiah^{as} answered that:

Where the Holy Quran gives the commandment to obey and serve parents, it also says this:

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ كُنْتُمْ صَادِقِينَ فَإِنَّ كَانَ لِلْأَوَّلِينَ عَقُورًا¹

Allah the Exalted knows very well whatsoever is in your hearts. If you are righteous, then He is Most Forgiving to those who humble themselves towards Him.

The Companions, may Allah be pleased with all of them, also faced such difficulties that, due to religious constraints,

1. *Sūrah Banī Isrā'īl*, 17:26 [Publisher]

they came to have disputes with their parents. You should, on your part, be prepared in any case to take care of and support your parents at all times. Whenever an opportunity presents itself, you should not let it pass you by. You will certainly receive the reward for your intention. If you have had to separate from your parents only for the sake of your religion and for giving precedence to the pleasure of Allah the Exalted, then it is a necessity.

Keep reformation in mind, keep your intent pure, and keep praying for them. This matter is not something new. Hazrat Ibrahim^{as} faced the same situation. The right of God has precedence in any case, so keep God Almighty supreme. Strive to fulfil your obligations towards your parents, and keep praying for them and keep a pure intent.¹

1. *Al-Hakam*, vol. 12, no. 16, p. 4, dated 2 March 1908

26 FEBRUARY 1908

(During a walk)

Two Aspects of My Claim— Death of Jesus and his Second Coming

The Promised Messiah^{as} said:

In reality, there are two aspects of my claim—one is the death of Jesus and the other is his second coming. With regard to his death, I have mentioned thousands of times that the confession of Jesus himself is recorded in the Holy Quran:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ¹

It is an amazing point that Allah the Exalted has specified this statement would be made on the Day of Judgement. From this it becomes clearly established that Jesus has died, because in reply to the question of Allah the Exalted as to whether he had taught these people such idolatrous ideas and doctrines, Jesus categorically denies it. He insists that he had only taught them the Oneness of God and that it was only after his death that his followers had adopted the idolatrous doctrine, that he was not culpable for it, and if Allah desires to punish them or to forgive them, it was His prerogative and they are His servants.

Now, it is quite obvious that had Jesus come into this world

1. *Sūrah al-Mā'idah*, 5:118 [Publisher]

a second time and corrected the false beliefs of the Christians, he would have submitted it resolutely that, 'O Allah! I fought formidable conflicts and after suffering many an affliction, I established Your *Tauhid* [the Oneness of God] among them in place of their idolatrous beliefs and doctrines—I merit far greater rewards than to be asked such a question!' In short, it is clear from his statement that he has died and would not come back to this world again.

Then, the Holy Prophet saw him among the dead on the night of *Mir'aj* [Spiritual Ascension]. What relation can there be between the living and the dead? If Jesus was alive then why did he go and join the dead? Besides this, there are hundreds of other places in the Holy Quran which prove his death.

The strange thing is that when this very same word *tawaffi* is used for others, it is interpreted to mean 'death', but when it is used for Jesus, it is interpreted differently. It is not known why this distinction is given to Jesus^{as}. There is the prayer of Joseph^{as} that:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ¹

Apart from this there are scores of other places where the word *تَوَفَّنِي* [*tawaffi*] has been used precisely in the meaning of death. No one can show that when this word *tawaffi* is used as a verb with Allah as the subject and a living being as the object, that it can have any other meaning than death.

1. Let death come to me in a state of submission *to Your will* and join me to the righteous (*Sūrah Yūsuf*, 12:102). [Publisher]

The Truth about Jesus Giving Life to the Dead

His miracle of raising the dead has also been singled out as a peculiarity without any basis. One is surprised at these *maulawis* [Muslim clergy] that when the words ‘giving life to the dead’ are used for Jesus, it is taken by them to mean that those who have indeed literally died should come back to life, which runs contrary to the practice of Allah and the Holy Quran. But when the very same words are used for the Holy Prophet, it comes to mean the spiritually dead.

It is written in the New Testament that Jesus raised the dead in such huge numbers that all the dead who were in their graves came to life and entered the cities. One might ask them how did the thousands of dead who had been raised and had entered the cities sustain themselves? A second question to ask would be, ‘Why didn’t those people believe in him after seeing such a great miracle?’ Someone should have helped them understand that it was he [Jesus] who prayed and brought them back to life; therefore, they should now believe in him. It is incomprehensible that such a great miracle did not prove beneficial for those dead who had been revived or for their relatives who had—with their own eyes—witnessed them coming back to life and emerging from their graves and entering into the cities.

The truth of the matter is that—according to the science of interpretation of dreams—if someone sees that the dead have come to life and entered the cities, its interpretation is that pious-natured people of that age would be delivered from captivity. At that time, since the Messiah [Jesus] was himself in captivity, it is possible that he himself or someone else saw this dream or vision. Later on, the mention of the dream or vision was omitted and a literal meaning was adopted.

There were also many accounts concerning the Holy

Prophet^{sas} giving life to the dead, but they have not been mentioned in the authentic books of Hadith. Imam Bukhari, may Allah shower His mercy upon him, collected close to 100,000 *Ahadith* [sayings of the Holy Prophet^{sas}] at the cost of great hardships, but he retained only 40,000¹ of them, discarding the rest. Muslims have been very scrupulous in this regard.

The Incident of Creating Birds

Similarly, there is the issue of creating birds by Jesus. I do not deny miracles, rather I believe in them. The miracle of creation of birds by Jesus^{as} is very much akin to the incident of the staff of Moses^{as}. Despite the fact that it became a snake at the time of the confrontation with the enemies, yet at other times it had remained the same staff that it ever was and had not gone and mingled with some colony of snakes afterwards. Similarly, the birds of Jesus were, in the end, just of clay. In fact, the staff of Moses is far superior than the birds of Jesus^{as} because it had to face the challenge and showed its supremacy in that challenge whereas those birds did not compete with anything nor was their supremacy ever proven.

In short, one part of my claims has to do with proving the death of Jesus^{as} which I have established in every way by writing scores of books—presenting logical reasoning, reproducing records, quoting the statements of Imams.

1. This appears to be an error in transcribing. *Ṣaḥīḥ al-Bukhārī* contains approximately seven thousand two hundred and seventy-five *Ahadith* and if repetitions are excluded, there remain four thousand *Ahadith*. (Compiler)

The Second Coming of Jesus

The other part relates to his second coming and that, Allah the Exalted has Himself made manifest, with heavenly Signs and Divine help, and by daily making us advance and the enemies decline. A torrent and waves of the sea of help and support are coming from God Almighty. No one can combat them. Fresh Signs and plentiful and powerful prophecies impact the hearts and they have been the cause of my progress. Superficial stories, which have become the mainstay of religion, cannot bring about such a change. What progress can be achieved by the old anecdotes that these clerics have in the form of stories and fables? Rather, these are the reason for the decline.

It is remarkable that these people used to cry from their pulpits that the thirteenth century was accursed. The fourteenth century would bring blessings and bounties and the Imam Mahdi and the Promised Messiah would appear in this century. Siddiq Hasan Khan has proven in his book, on the basis of sayings of many saintly people of God, that all of them were unanimous that the Messiah who was to come would appear in the fourteenth century. I cannot comprehend what has happened to these people now.

Mere Verbal Bai'at has No Value at All

What really matters is that one should try to purify oneself. Mere verbal affirmation that one has done the *Bai'at* has no value at all until something is shown by way of actions. The tongue on its own can do nothing. It is stated in the Holy Quran:

لَمْ تَقُولُوا مَا لَا تَفْعَلُونَ ۚ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ¹

Now is the time to join the *sabequn* [those who advance and greatly excel others] means that you should excel in every virtue. Actions alone are of use; all verbal chit chat serves no purpose.

Look, the Holy Prophet^{sas} told Hazrat Fatimah^{ra} that she should be concerned about saving her own soul and not expect that he would be of any help to her. Of course, Allah is not the kin of anyone. In the Hereafter, one would not be asked who one's father was. Rather, it will be deeds that would be inquired about.

Man has many kinds of sins, laziness, arrogance, lethargy, and very fine and subtle sins—one should strive to eschew all of them. In the Holy Quran Allah the Exalted has defined three states of the human self—*Ammarah* [the self that incites to evil], *Lawwamah* [the self-reproaching self], and *Mutma'innah* [the soul at rest]. *Nafs-e-ammarah* goes on pulling a man towards sin and disobedience all the time, and is very dangerous. *Lawwamah* is the self that reproves and reprimands man upon commission of any evil deed, but even this is not satisfactory either. The only satisfactory state of self is the one that has been termed *nafs-e-mutma'innah* by Allah the Exalted, and that is the only laudable state. That term is applied to the state when one comes to abide with God. It is by arriving at this state that man is purified of the filth of sin. This alone is the state which consumes sin, and it is only with people who have attained this rank that promises of blessings have been made. Angels descend upon them and true piety and purity is exclusively their lot.

Mere verbal assertion has absolutely no merit in the

1. Why do you say what you do not do? Most hateful is it in the sight of Allah that you say what you do not do (*Sûrah aş-Şaff*, 61:3-4). [Publisher]

estimation of God Almighty. I have seen many Hindus who deceive, defraud, lie, and are consumed by the love of this world and yet, on the other hand, keep saying with their tongue that the world is transient and fleeting.

Become My True Community

Therefore, you should become such that the objectives of God Almighty should become your objectives. Your pleasure should lie in His pleasure alone. You should surrender everything to Him; you should possess nothing. Purification means exactly this, that all opposition to God Almighty should be eliminated from the heart, both in beliefs and actions. God Almighty does not help anyone until He does not observe for Himself that his aim and his pleasure is not completely subservient to His own aim and pleasure.

I am never pleased just with the large numbers of [people belonging to] my Jama'at [Community]. At present this number is 400,000 or even greater but the true Jama'at does not come into being by people merely taking the oath of allegiance at my hand. Rather, only such people deserve to be called the Jama'at when they are acting upon the real objectives of entering into the *Bai'at*—when a pious change has truly taken place in them, their lives have become totally cleansed of the filth of sin; when having escaped from the clutches of carnal desires and of Satan, they have become absorbed in seeking the pleasure of God Almighty, they discharge the rights of God and the rights of His servants in a comprehensive fashion with an open heart, and a passion develops in them for their faith and for its propagation; when they become devoted to God having annihilated their own desires, passions, and ambitions.

God Almighty says that you are all misguided except the

one whom I guide; you are all blind except the one whom I give sight to; you are all dead, only that one lives whom I give the elixir of spiritual life to drink. *Sattar* [Concealer of weaknesses] is an attribute of God Almighty that keeps man under its cover. If the inner state and condition of people was exposed to the world, people would not even want to go near anybody. God Almighty is the great *Sattar* and does not inform everyone of the faults of others. Therefore, one should strive to perform good deeds and always remain engaged in prayer.

Know it for certain that if in fact there is no sign that distinguishes the members of the Jama'at from others, then for what reason would God—Who is not the kin of anyone—bestow honour upon them and keep them under His protection in every way, and punish the others and seize them with His chastisement?

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ¹

Only those are righteous who abandon, out of fear of God Almighty, such things as are opposed to Divine Will, who consider their self and its carnal desires, and the world and everything within it, insignificant in comparison to Allah the Exalted. The level of one's faith becomes known when it is put to test.

There are some people who hear things from one ear and discard them from the other without permitting them to descend into their hearts. They remain unaffected no matter how much they are counselled. Remember well that God Almighty is not in need of anyone at all. His attention is not drawn until one prays to Him abundantly and repeatedly and with urgency and anguish. Look how much anguish one feels if one's wife or

1. Allah accepts only from the righteous (*Sūrah al-Mā'idah*, 5:28). [Publisher]

child becomes ill or one becomes involved in some grave court case. Thus, unless and until there develops a real restlessness and a state of anguish in supplication, it is a totally ineffectual and absurd endeavour. Anguish is a prerequisite for acceptance [of prayers] as Allah says:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ¹

Make Yourself an Excellent and Pious Example

Our Jama'at members should make themselves into an example for others. If the life of anyone, even after entering into the *Bai'at* [Pledge of Allegiance], is as unholy and filthy as it was before, and the person sets a bad example despite being a member of my Jama'at and displays weakness in his belief or in his conduct, then such a one is a wrongdoer because he defames the entire Jama'at and makes me a target of criticism as well. Members who are a bad exemplification create aversion in others while those who are a good exemplification serve to attract others. Some people write to me that though they are not yet members of my Jama'at, they surmise from the condition of some of its members that it must have pious teachings.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا الَّذِينَ هُمْ مُحْسِنُونَ²

God Almighty also prepares a daily record of man's actions so we too should prepare a daily record of our actions and should

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1. Or, Who answers the distressed person when he calls upon Him, and removes the evil (*Sūrah an-Naml*, 27:63). [Publisher]
 2. Verily, Allah is with those who are righteous and those who do good (*Sūrah an-Nahl*, 16:129). [Publisher]

ponder upon it to see how far we have moved forward in righteousness. Our today should not be the same as our yesterday. If one's today equals yesterday as far as the progress in piety is concerned, he is in a loss. If one believes in God and has perfect faith in Him alone, he would never be allowed to go to waste. Rather, the lives of hundreds of thousands are saved for the sake of that single person.

It is said about a saintly person that he was on board a ship when a storm developed in the sea. The ship came close to sinking. However, it was saved because of his prayer. When he was praying, he received a revelation that everyone was being saved for his sake. But these things do not happen merely by lip service.

Look, I too have been given a promise by Allah the Exalted:

إِنِّي أَحَافِظُ كُلَّ مَنْ فِي الدَّارِ

[‘I shall safeguard all those who are within the four walls of this house.’]

However, included amongst them are neglectful women and people of variegated temperaments and conditions. If, God forbid, someone from amongst them dies of plague—or as some people from my Jama’at have died of plague—it would provide an opportunity to these opponents to criticize me although Allah the Exalted has also said:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ¹

Nevertheless, the weakness of the members of the Jama’at or their poor example does affect me and it provides an

1. Those who believe and mix not up their belief with injustice (*Sūrah al-An’ām*, 6:83). [Publisher]

opportunity for people to unfairly criticize me. Therefore, I admonish that you should always strive to make yourself a good and noble example.

How can someone be said to have been purified until his life becomes like unto the life of angels? ¹ **يَفْعَلُونَ مَا يُؤْمَرُونَ** One should undergo self annihilation for the sake of Allah and, abandoning one's own wishes and desires, abide purely by the desires and commands of Allah so as to become a source of mercy for one's self, one's progeny, wife, children, kindred, and friends—and for me as well. You should never provide an excuse for the opponents to criticize me.

Allah the Exalted says:

فِيهِمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ ۖ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ²

Both of the first two traits are deficient. One should embody *sabequn-bil-khairat* [excelling in goodness]. To come to a halt at any one level is not a good trait. Stagnant water ultimately becomes foul; due to the proximity of sludge, it develops a bad odour and bad taste. Running water is always excellent, clean, and pleasant tasting; even though it may have sludge beneath it, it cannot have any effect on it. The same holds true for man. One should not halt at any particular stage—this state is precarious. One should always keep moving forward. One should strive to advance in piety; otherwise, God Almighty does not assist man with His help and thus, in this way, man becomes

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1. They do as they are commanded (*Sūrah at-Taḥrīm*, 66:7). [Publisher]
 2. And of them are *some* who are breaking down their own selves *by suppressing their desires*, and of them are *some* who keep to the right course, and of them are *some* who excel *others* in acts of goodness by Allah's leave (*Sūrah Fāṭir*, 35:33). [Publisher]

bereft of Divine light, the result of which, in some cases, is ultimately apostasy and thus, he becomes spiritually blind.

Include Your Wife and Family in Your Personal Reformation

The help of God Almighty is with those who continue to advance in piety at all times and do not halt at any stage. They are the ones who attain a good end. I have seen some people who had great ardour and zeal, and extreme affection but, subsequently—after advancing somewhat—they come to a complete standstill and ultimately their end does not prove to be good.

Allah the Exalted has taught us this prayer in the Holy Quran: ¹ **اصْلِحْ لِي فِي ذُرِّيَّتِي** Reform my wife and children too. While you are trying to bring about a pure change in your own selves and praying for it, you should also continue to pray for your wife and children because most trials befall man on account of one's children and wife. The first trial that befell Adam was also due to his wife. Also, it appears from the Torah that the real reason behind Bal'am losing his faith in the confrontation with Moses^{as}, was that his wife had been lured by the king by showing her some ornaments, who then cajoled Bal'am to pray against Moses^{as}. Thus, many a time, one suffers hardships and trials because of them. Therefore, full attention should be paid to their reformation, and one should continually pray for them.²

1. *Sūrah al-Aḥqāf*, 46:16 [Publisher]

2. *Al-Ḥakam*, vol. 12, no. 16, p. 4–6, dated 2 March 1908

3 MARCH 1908

(Before Asr Prayer)

The Essence of Bai'at and its Aims and Objectives

A person submitted that he had performed the *Bai'at* previously by letter and asked whether that alone was sufficient?

The Promised Messiah^{as} replied that:

There are thousands of people for whom travel to Qadian is arduous because they do not have the capability due to worldly difficulties and they have done *Bai'at* only through correspondence. The purpose of doing *Bai'at* is to become cognizant of the essence of *Bai'at*. A person who does the *Bai'at* by sitting face to face and putting his hand in mine, but does not comprehend the real aim and objective or does not care about it—his *Bai'at* is of no benefit and has no value in the sight of God. But another person who does *Bai'at* while sitting a thousand miles away with sincerity of heart and having embraced the essence of *Bai'at* and its aim and objective, and then reforms his life accordingly by acting upon this declaration, such a person is a thousand times better than the one who does *Bai'at* face to face but does not act upon its essence.

Look at the example of Maulawi Abdul Latif, the Martyr. He was stoned to death because of this very *Bai'at*. For one full hour, he was pelted with stones continuously till his body became hidden in them, but he did not utter any sound of distress. He did not scream even once. Before this most cruel

act, the king himself had asked him three times to recant from this matter, and promised that he would be forgiven if he repented, and even greater honour and rank would be bestowed upon him than before. But he was such that he gave God precedence and cared naught for any grief that was about to befall him for the sake of God. By remaining steadfast, he left behind a most excellent and living example of his perfect conviction. He was a great scholar, an eminent learned man and a recipient of Divine revelations. It is reported that when he was about to be taken away after his arrest, he was told that he could meet and see his wife and children, but he said that there was now no need for it. This is the true essence of *Bai'at*, and its aim and objective.

I receive letters from some people saying that someone was a mullah of a certain mosque, and because of doing your *Bai'at* people are displeased with him and are opposing him; in short, he was in great distress due to having done the *Bai'at*. And yet the fact is that very little harm can be done to anyone in this age and government of freedom and peace. At most, someone would have abused him with his tongue. What harm can such things do? But they consider it to be hardship, and complain that they have suffered this hardship on account of the *Bai'at*.

In short, some people cannot withstand even a little opposition. The fact is that they have not understood the true meaning of *Bai'at* at all.¹

1. *Al-Hakam*, vol. 12, no. 17, p. 6, dated 6 March 1908

5 MARCH 1908

(During a walk)

The Religion of Krishan Ji Maharaj

Maulawi Abu Rahmat submitted to the Promised Messiah^{as} that the religion of Krishan Ji Maharaj was apparently different from that of the general masses of Hindus of this time as is evident from his own pronouncements.

The Promised Messiah^{as} said:

This is factual and correct that people of later times tend to forget the teachings of their elders with the passage of time and modify their true teachings a great deal without any right. With the lapse of time, their real teachings become hidden behind hundreds of curtains and the truth becomes concealed from the eyes of the world. The truth of the matter is indeed that, his religion was totally different from the religion of the Hindus of this time and was based on the true teaching of Oneness of God.

The Promised Messiah^{as} then mentioned two of his own revelations. The first is this:

ہے کرشن رُودّر گوپال تیری مہا گیتا میں لکھی گئی ہے۔

O Krishan, Ruddar Gopal, your praise is recorded in the Gita.

And then, concerning the second revelation, the Promised Messiah^{as} said that once I received a revelation:

آریوں کا بادشاہ آیا

The King of the Aryas has come.

The Promised Messiah^{as} mentioned another of his dreams:

Once I saw Krishan Ji [in a dream]. He had a dark complexion, a fine nose, and a broad forehead. He stood up and placed his nose against my nose and his forehead against my forehead to fix them together.

The Promised Messiah^{as} narrated another incident as follows:

Someone related his dream before Khawaja Baqi Billah and said that he saw a blazing fire with Raja Ramchandrar Ji standing at its edge and Krishan Ji right in its middle. One among the audience interpreted the dream by saying that both are in the fire because both are disbelievers; one is a disbeliever of a lesser degree so he is standing at the edge whereas the other is the utmost disbeliever, so he is right in the centre of the fire. Mirza Jan-e-Janan, who was a disciple of Khawaja Sahib, submitted that he disagreed with this interpretation. Khawaja Sahib asked him how he would interpret it. Mirza Jan-e-Janan said that the fire represented the fire of love for Allah; not the fire of Hell. Ramchandrar Ji is a *salik* [seeker] and has not achieved the perfection in love. Therefore, he was seen standing at the edge, while Krishan Ji is *majzub* [consumed]. He attained perfection in achieving the love of Allah that consumes everything besides Allah. Therefore, he was seen right in its middle.

The Promised Messiah^{as} also narrated another incident related to the same subject as follows:

Once a saintly person who was experienced in seeing visions came to Ajodhia. Upon arriving he had laid down in a mosque when he saw a vision wherein Krishan Ji came to him and gave him a gift of seven rupees seeking God's blessings. The saint was a Muslim, so he refused to accept the money saying, 'You people are disbelievers and we do not eat your food.' Krishan Ji said, 'Do you judge my status and faith by the standards of present-day Hindus? I am not one of them in the least. On the contrary, my religion is the Oneness of God and I am very close to you people.'

Besides this, Ibn Arabi writes in his book that it is mentioned in one hadith that *كَانَ فِي الْهِنْدِ نَبِيٌّ أَسْوَدُ اللَّوْنِ اسْمُهُ كَاهِنٌ*¹ meaning that there was a Prophet in India whose complexion was dark and whose name was Kahin.

Mujaddid Alf Sani Sirhindi has stated that he recognized some graves in India to be those of the Prophets.

It is thus clearly established from all these incidents and testimonies, as well as from the Holy Quran, that there have been Prophets in India as well. Thus, it is said in the Holy Quran that:

إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ²

1. In one narration, this hadith is recorded as follows: *كَانَ فِي الْهِنْدِ اسْمُهُ كَاهِنٌ* ----- *وَكَانَ* *Dustūr al-'Ulamā' Jāmi'ul-'Ulūm fī Iṣṭalāḥāt al-Funūn*, by Qāḍī 'Abd an-Nabī bin 'Abd ar-Rasūl, Juzw 3, p. 81, Bābul-Kāf ma' al-Alaf, Dārul-Kutub al-'Ilmiyyah Beirut, Lebanon 2000 [Publisher]

2. There is no people to whom a Warner has not been sent (*Sūrah Fāṭir*, 35:25). [Publisher]

Hazrat Krishan, too, was one of those Prophets who were ordained by God Almighty and came from Allah the Exalted to guide the creation of God and establish *Tauhid* [the Oneness of God]. This clearly shows that Prophets have come among every nation. It is quite another thing that we may not know their names.

وَمِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ¹

Owing to the lapse of a lengthy period of time, people forget their teachings and start attributing totally different things to them. Now, take a look at the helpless state of Jesus^{as}. He acknowledges his own death and considers himself to be a humble servant [of God] who ate and drank like an ordinary human being and was susceptible to human needs and disavows his Divinity. But here we have the Christians thrusting upon him the claim that he is God. The same is the case with Hazrat Imam Husain^{ra}.

Quite some time ago a person had written that all the Prophets, saints, godly people, and people of all ranks shall have salvation only through the intercession of Hazrat Imam Husain^{ra}. Look, they had already done away with the Companions of the Holy Prophet^{sas}. Only the Holy Prophet, peace and blessings of Allah be upon him, was left. So now they have done away with him also, that even he would not have salvation, God forbid, without Imam Husain^{ra}, and even he would not have any recourse besides the intercession of Imam Husain^{ra}. Look at the extent of their exaggeration!

In short, this is what is done to the pure teachings of

1. Of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee (*Sūrah al-Mu'min*, 40:79).
[Publisher]

Prophets after their passing from this world. What is the Holy Quran—it is *Hakam* [the Arbiter]! It has laid bare the reality of all previous scriptures.

Become a True Believer

Maulawi Abu Rahmat submitted, ‘Your Holiness, kindly pray for me. Earlier, I had a different way of life but now that I have appointed it as my obligation to openly disseminate your teachings, even my clan has become adverse to me and is bent upon my persecution. In general, attendance is also poor in my public meetings.’

Upon hearing this the Promised Messiah^{as} said:

You should be patient and steadfast. You will see that more people will attend your gatherings than before and all troubles will come to an end. For such difficulties to arise is essential.

Look, no one is valued without being tested. Even in worldly affairs, how much respect is given to those who have succeeded in their examinations. How they are asked what they have succeeded in accomplishing. Similarly, the doors of every kind of comfort and ease, mercy, and grace are opened for those who succeed in divine examination.

Look, it is clearly set out in the Holy Quran:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

It is quite easy to say something with the tongue, but to show some accomplishment and succeeding in a divine trial is a great feat.

1. Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be put to trial? (*Sūrah al-Ankabūt*, 29:3) [Publisher]

Consider even my own nascent phase. In the very beginning I did not have even one person with me. Maulawi Muhammad Husain prepared a fatwa [religious verdict] of apostasy against me. He got two to three hundred seals of all the great and acclaimed *maulawis* of India from Peshawar to Banaras put upon it. And he issued the fatwa that killing us, plundering our property, and snatching our women is all permissible; and that these people are *kafirs* [disbelievers], *akfar* [the greatest of disbelievers], *zall* [misguided], *muzill* [one who misguides others], and worse even than the Jews and Christians. But look what he was able to achieve! See how God Almighty humiliated him!

Thus, one should strive to become a true believer. Consider the circumstances of the life of the Holy Prophet^{sas}. What difficulties had to be faced in his time, but what amazing achievements were accomplished by him and his Companions^{ra} through their loyalty, sincerity, patience, and steadfastness! Know it for certain that even ten million cannons could not have achieved the feats they accomplished through their faith, sincerity, patience, and steadfastness. Never, ever could they have done so! Consider that he possessed no army nor cannons, nor any soldiers; yet, what wonderful help Allah the Exalted provided, that the most powerful people were continuously vanquished one after another as if they were mere dust and dirt.

It occurred to me that I have been called by the names of Mahdi, Jesus, and Krishna by Allah the Exalted. And it is for the arrival of these three that three great nations are waiting; Muslims for the Mahdi, Christians for the second advent of Jesus, and Hindus for the Avatar Krishna. So this is indeed the Divine wisdom in these names.

Truth about the Gopis of Krishna

Maulawi Abu Rahmat submitted, ‘Huzoor! The meaning of “Krishan” according to their lexicons is the light that illuminates the world slowly and gradually. One who effaces the darkness of ignorance is called ‘Krishna.’”

The Promised Messiah^{as} said:

There is the very well-known reference regarding him [Krishna] of having numerous *gopis* [milk-maids]. I think the truth about it is that the ummah is likened also unto a woman. Thus, the example of this is also found in the Holy Quran, as it says:

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ آمَنُوا مَرَاتٍ فِرْعَوْنَ ...^١

This is an extremely fine metaphor of a very subtle nature. The ummah possesses the potential of rectitude and through the connection with a Prophet, great fountains of knowledge, insights, and blessings develop. The sincere interaction between a Prophet and his ummah brings about such results that enable divine blessings and mercy to be absorbed. I believe this is the reality that lies hidden behind the narration regarding Krishna and the milk-maids.

Maulawi Abu Rahmat submitted, ‘The meanings of *Gopi* are also as follows: *Go* means ‘earth’ and *pi* means ‘the one who nurtures’; that is, the disciples of Krishna were pure-natured, kind-hearted people who nurtured and took care of the creatures of Allah.’

1. And Allah sets forth for those who believe the example of the wife of Pharaoh... (*Sūrah at-Taḥrīm*, 66:12). [Publisher]

The Promised Messiah^{as} said:

There is no harm in this either as man has also been likened to the earth, as is mentioned in the Holy Quran:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا¹

Maulawi Abu Rahmat then said, ‘It is also possible that Krishan Ji may have disseminated his teachings with the help of women only because their men were usually busy in farming pursuits and lived in jungles and the wilderness and had little time for spreading the religion. The women must indeed have done this work.’

The Promised Messiah^{as} said:

I thought once that Krishan Ji appears to have exact resemblance with David^{as} in respect of music, dance, congregation of women, and bravery. God knows what all this is.

The Book Chashma-e-Ma‘rifat

The Promised Messiah^{as} said:

I have entitled my book—which consists of my lecture in Lahore, and a part of which is yet to be completed—*Chashma-e-Ma‘rifat* [‘Fountain of Cognizance’], because it encompasses matters of profound cognizance, as well as verities and insights.

1. Know that Allah quickens the earth after its death (*Sūrah al-Ḥadīd*, 57:18).
[Publisher]

He further said:

I had written that lecture concisely with the specific audience in mind, and in accord with the rules they had published and the exigencies of the occasion. However, since they did not observe their own published rules and cared naught for their own proclamations, and repeated those same old questions that have been responded to again and again, and did so to torment our hearts, I had to extend the book to answer all the questions by adding an epilogue.

He further said:

The difficulty is that these people have sworn not to read my book. They have covered their eyes with a veil of ignorance, naivety, and prejudice. They do not read any book of mine, do not accept any arguments, and keep raising incessant questions. In this book, I have answered their questions in great detail and if anyone studies it as a sincere seeker of truth, he will find it sufficient.

The Promised Messiah^{as} also said in the course of his discourse:

Polygamy is the only issue left in the hands of Aryas these days to spread misapprehensions against Muslims. Due to their own ignorance they are unaware of its wisdom and essence and so they go on raising objections, whereas the present age is proclaiming aloud by its very state of being that polygamy is indeed sorely needed. The Aryas have also felt this need.

In short, the need has been acknowledged by everyone—now there remains the issue as to the way in which we have addressed this need and what course has been devised by the Aryas to satisfy this need. So those two methods are polygamy

versus Niyog. Now, you can compare the two practices and see which course is better.¹

*(Before Zuhr Prayer)*²

Life Insurance

A letter was presented to the Promised Messiah^{as} in which it was written:

To His Holiness the Promised Messiah and the Blessed Mahdi^{as}: In March 1900, I took out a life insurance policy for 2,000 rupees. The stipulations were that I would pay the annual premium of 46 rupees till I die; my heirs would receive 2,000 rupees at my death and I would not be eligible to receive this money during my lifetime. I have paid about 600 rupees in premiums to the insurance company so far. If I break this contract now, I am eligible for only one third of this money according to the contract; meaning that I will receive 200 rupees and the remaining 400 rupees would be lost. But since I have pledged at your hand that I shall give precedence to religion over this world, I do not wish to continue to be involved in something that is in contravention to the commandments of God and His Messenger after learning the truth about this issue. You are the

1. *Al-Hakam*, vol. 12, no. 17, p. 7–8, dated 6 March 1908

2. The first column on page 9 of *al-Hakam*, vol. 12, no. 17, dated 6 March 1908, clearly shows that this diary is of 5 March 1908, before *Zuhr Prayer*. (Compiler)

Hakam [Arbiter] and *Adl* [Judge]; therefore, I most humbly request that a verdict be issued as may be appropriate, so I could act accordingly.

In reply to this, the Promised Messiah^{as} said:

The form in which the life insurance is being practiced and what is known about it—I do not see any apparent justification for it because it is a [form of] gambling. Although he has spent a substantial sum of money—yet, should he continue, this money would make him commit even more sin. In order to save himself from further sin in his life he should surrender it and take whatever proceeds he can get at this time.

Acceptance of Prayers

A person wrote to the Promised Messiah^{as} that he should make such prayer for him that would definitely be accepted and that it should be about such and such a matter.

The Promised Messiah^{as} said:

Send him the reply that it is not the practice of God Almighty that He should accept every single prayer. This has never ever happened since this world came into being. Of course, the prayers of the Elect of God are accepted much more in comparison to others. No one can force his way when it comes to God.¹

1. *Badr*, vol. 7, no. 14, p. 3, dated 9 April 1908

6 MARCH 1908

(*Before Asr Prayer*)

The Contradictory Attitude of Maulawi Muhammad Husain of Batala

Maulawi Muhammad Husain had requested the Promised Messiah, peace be upon him, in writing through one or more letters and verbally also, to act as the arbitrator in some dispute. And at the same time he had also threatened that if he would not agree to be the arbitrator in that matter, he would name him as a witness in the matter in court and, thus, he would have to appear in the court.

The Promised Messiah^{as} said:

It is baffling that on the one hand he considers me to be a *kafir* [disbeliever] and *dajjal* [deceiver], faithless, and an apostate; and then, he has not just kept this limited to himself alone, but rather he has tried his utmost to enlist all the big *maulawis* of nearly the whole of India in his fatwa; yet, on the other hand, he wishes me to act as the arbitrator in a matter pertaining to the Shariah! If he considers me to be out of the circle of Islam, then what do I have to do with a matter pertaining to the Shariah and what would be the value of my verdict? Tell him that first he needs to settle the issue of my Islam or apostasy, then he can make me an arbitrator also.

This man has perpetrated everything that has been possible for him and has been within his power to even have me hanged, and has left no stone unturned in these efforts of his. However,

it was the grace of Allah the Exalted and His special favour that He honoured me in every conflict and humiliated my enemies and those who sought my humiliation.

Look, how he incited the Aryas at the time of the murder of Lekh Ram! Even my house was searched. Then, he exerted efforts in the case of murder against me by becoming a witness in support of a Christian. He has not left any stone unturned to malign me before the government. He called me a traitor and openly questioned why the government does not arrest such a traitor. He has tried his utmost to create misgivings about me among the masses. He has told people not to say *salam* [Muslim greeting of peace] to me; not to shake hands with me. He has told them that it is justified to plunder our properties, to kill us, and to snatch our women. Thus, in view of such great favours that he has done to us, what is this communication and correspondence!

It seems that he has a personal and selfish purpose in this matter for which he is applying this pressure. If he had any share of good fortune, he would have pondered over how I have been bestowed great increase by God Almighty and what types of beneficence Allah the Exalted has caused to descend upon me, and in comparison, what has happened to him since the day he took up the task of opposing me and making all his back-breaking efforts to annihilate me. Just this one thing would have sufficed to guide a fortunate and good-natured person.

Then, he has written in his letter that a son would be born in his home. By writing this sentence, his purpose is to nitpick, and his objective is to, God forbid, belittle the prophecies and the matters related to prophethood. So in response to this, he should be told that he should study my book, *Ḥaḳīqat-ul-Wahī* [*The Philosophy of Divine Revelation*]. I have written about these matters in great detail in that book. He does not know that dreams can often be experienced even by low-life,

carrion-consuming individuals, and do come true in many cases. So what is there to boast about in this that a son would be born to him?

Distinction between the True Dreams of Ordinary People and the Revelations of God's Appointees

Some Hindus come to me and relate their dreams and also tell me that their dreams have proven true. By this they only want to raise the objection that what distinction is there about Islam regarding this. I can provide such examples where even some sinners, transgressors, criminals, idolators, thieves, adulterers, and robbers saw dreams, and some of them came true. So what is special about Maulawi Muhammad Husain in this regard?

Sharampat is an Arya from here. He had told me that he was going to have a son [born to him] on the basis of his dream and the son was indeed born. Then at another time he said that Babu Allah Ditta would be transferred and this dream of his was also fulfilled. He cites Babu Allah Ditta as its witness of this also. So, are we to conclude from these things that Sharampat or other such people should, God forbid, be accepted by us as Prophets?

The truth of the matter is actually that Allah has bestowed these faculties upon people from all echelons of society to hold human beings accountable and so that a witness is provided from within one's self to help him accept [the truth of] prophethood. There are no prerequisites for true dreams. Allah the Exalted has, rather, endowed the constitution of man with the ability to see dreams lest he deny prophethood.

Allah the Exalted has not set any prerequisite for man to experience true dreams. This faculty has been given to every human being irrespective of him being a Muslim or

a non-Muslim, virtuous or evil. Do you not see that the two men who were in prison with the Prophet Joseph^{as}—both saw dreams and both were true as well? The Pharaoh, who was the king at that time, also saw a dream which came true. So did Joseph^{as} pay homage to them and accept them as Prophets? Or tell me—have you also held them in any esteem? One of them proved the truth of his dream by getting executed, while the other gained proximity to the king. At least he should have been held in esteem.

If one could become a Prophet by one or two such true dreams and he acquires the glory of a Prophet, then tell me all the people you will come to believe in as your Imam? God forbid! This is an affront to the glory of prophethood and results in derision of the Prophets.

Bear in mind that no one becomes a king by having one or two pennies, a few shillings, or a few pounds. Rather, pennies, shillings, and pounds just prove the existence of immense wealth and riches, the seeing of which one is able to deduce that there must necessarily and certainly exist billions of pounds and unlimited collections of treasures.

Thus, there exists a distinct difference between the dreams of these people and the revelations, discourse, and converse of the Prophets. The *wahi* [revelation] of the Prophets is accompanied with all its essential accompaniments. There is a grandeur and majesty and awe in it. The *wahi* of Prophets is much greater, both in quality and quantity, than that of ordinary people. It is founded on their success and the utter failures of their enemies. The *wahi* of Prophets comprises of the unseen.

لَا يُظْهِرُ عَلَى عِبَادِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ¹

In short, ordinary people do not share anything with the *wahi* of the Prophets. The commonality by way of similarity of kind that is there, is only meant to help man come to believe in the pristine *wahi* of the Prophets. Beyond this, it has no value. It is really nothing in comparison to the *wahi* of Prophets.

Addressing the person who had brought the message, the Promised Messiah^{as} said:

Thus, you may tell Maulawi Muhammad Husain that being a *maulawi*, how could he utter such things that imply, God forbid, derision and disrespect of the glory of prophethood? First of all, his dream or revelation, whatever it is, requires interpretation. Secondly, even if it is true, it can neither be the basis for an objection against the glory of prophethood, nor can he become a Prophet on its account. Before him, another person from Amritsar had made the prophecy of the birth of a son to him as a challenge to me. God knows what happened. That pregnancy, as suspect as it was, did not last and not even a mouse was born. Thus, his [Muhammad Husain's] dream or revelation is still in need of attestation. But the dreams of others have already been validated, and some among them are idolaters and atheists too, while some were sinners, transgressors, thieves, and adulterers. He should give some response to them as well—will he come to accept them as Prophets or saints and godly people?

If he does wish to come here, he should come seeking the truth and not for selfish reasons. He may come here to settle

1. He does not grant anyone ascendancy over His domain of the unseen, Except him whom He chooses as *His Messenger* (*Sūrah al-Jinn*, 72:27–28). [Publisher]

just this issue that dreams are seen by sinners and disbelievers as well as by Prophets, both share the commonality by way of similarity of kind, so what, then, is the distinguishing feature between the dreams and revelations of Prophets and those of disbelievers? Has Allah created a criterion to judge between the two or not? This is a religious task. He may come to investigate this. It is also something meriting reward from Allah.

Remember that in both these types [dreams and revelations] the distinguishing hallmark [between the Prophets and disbelievers] according to the Holy Quran, is the prophetic content that is beyond human capabilities and comprises news of the unseen in an extraordinary manner.

Miracles are of two types. The first [type] are those that are shown right away, like the staff of Moses^{as}. The second [type of miracles] are in the form of elucidation of subtleties of knowledge, and in the form of the prophecies that comprise information from the realm of the unseen. The first type of miracles are such that they silence the opponents but are not meant for lasting and permanent effect—rather, they are commensurate with the immediate exigencies. They do not serve as a proof or argument for the later generations because people do not get any intellectual benefit. The latter type of miracles are in the form of [elucidation of] knowledge and are long lasting and meant for people of all times. The more man ponders and dives deeply into them, the greater their grandeur and majesty becomes. And with the passage of time their lustre and grandeur keeps increasing—their greatness does not diminish.

Thus, the miracles of our Prophet^{sas} fall into this second category. Thirteen hundred years have elapsed. The world has reached its pinnacle with regard to [material] progress. New fields of knowledge and science have emerged. Yet, no one has been able to show any flaw in the teachings of the Holy Prophet, peace and blessings of Allah be upon him, nor did the stature

and eminence of his miracles decline in any measure. Indeed, their grandeur and glory continues to increase daily, and as new disciplines of science and philosophy emerge, so the greatness of his teachings and the grandeur and glory of his miracles continues to increase.

There is another mighty criterion Allah the Exalted has established and that is:

لَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ۚ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۚ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۚ¹

Meaning that if anyone perpetrates *taqawwal alallah* [fabrication against Allah], he would be destroyed. I do not know why they apply this verse selectively to the Holy Prophet^{sas} alone. Why is it that if the Messenger of Allah, peace and blessings of Allah be upon him, were to commit *taqawwal alallah*, he would be seized, but if someone else does it, then that would be ignored? God forbid, if this is the case then all assurance of security is lifted and there remains no difference at all between a truthful one and a liar.

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ.² فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ³ إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ.⁴

The above verses, however, clearly illustrate the universal

1. And if he had falsely *attributed* even a trivial statement to Us, We would surely have seized him by the right hand, And then surely We would have severed his jugular vein (*Sūrah al-Hāqqah*, 69:45–47). [Publisher]
2. Verily, he who comes to his Lord a sinner—for him is Hell (*Sūrah Tā Hā*, 20:75). [Publisher]
3. Then whoso does an atom's weight of good will see it, And whoso does an atom's weight of evil will *also* see it (*Sūrah az-Zilzāl*, 99:8–9). [Publisher]
4. Surely, the unjust shall not prosper (*Sūrah al-An'ām*, 6:22). [Publisher]

application [of this principle] of punishment without any exception. It is beyond me why God is offended if the Messenger of Allah, peace and blessings of Allah be upon him, falsely attributes something to Allah, but if someone else commits the same offense, there are no consequences [God forbid].

Look back at the time of *Barāhīn-e-Aḥmadiyya*. He [Maulawi Muhammad Husain] himself wrote its review also. Ask him under oath if I was all alone at that time or not. And now I have more than 400,000 people with me. Does Allah the Exalted ever help a fabricator in this way?

In short, Allah the Exalted has Himself set the differentiating criteria between the dreams of ordinary people and the *wahi* of Prophets. Almost every category of people have this common experience by way of similarity of kind but the *wahi* of Prophets is distinguished and trustworthy in its quality, quantity, profusion, and its attendant support [by God].

I do not claim that I have a law-bearing prophethood. I believe that law-bearing prophethood ended with the Holy Prophet^{sas}. My claim is that I am to serve this very same Shariah with the help of revelations, discourses, conversations, and prophecies [from Allah the Exalted].

Mujaddid Sahib writes that the same dreams and revelations that man experiences off and on, makes one a *muhaddath* [recipient of discourse with God] if he receives them in abundance. I have explained all this in detail in my book, *Ḥaqīqatul-Wahī*. He can study it to satisfy his curiosity.¹

1. *Al-Ḥakam*, vol. 12, no. 18, p. 4–5, dated 10 March 1908

7 MARCH 1908

(During a walk)

Truth about the Change in the Qiblah

Some Arya raised the objection that the Prophet^{sas} was, God forbid, not certain and sure about his own *wahi* and *ilhamat* [revelations] and that was the reason why the direction of Qiblah [the direction faced during Prayer] was changed.

The Promised Messiah^{as} said:

These ignorant people do not understand that Allah the Exalted had the direction of Qiblah changed and these revolutionary things happen in order to show that the Muslims do not worship the Ka'bah. By making Muslims face away from both of these sacred places [at one time or another]—either of which could have been adopted by some people at some stage as the object of worship due to their esteem and respect—God demonstrated publicly that the Muslims are truly the worshippers of Allah and not the worshippers of the Ka'bah. And yet, these people continue to accuse Muslims that they worship *al-Hajar al-Aswad* [the Black Stone (installed in one corner of the Ka'bah)].

It is obvious that one must face some direction during worship. One person likes one direction out of his own desire and the other turns his face in a specific direction on the command of Allah. Who is the better of these two? One follows the command of Allah and the other follows his own self. So why aren't

these people ashamed of themselves when they accuse Muslims of worshipping the Ka‘bah?

Thus, the change of the direction of the Qiblah by the Holy Prophet, peace and blessings of Allah be upon him, was for the fundamental principle that Muslims are to become strict Unitarians and adherents of the Oneness of God, to eliminate from their minds even the trace of any thought that they were worshipping the Ka‘bah. It was not because of any wavering or lack of conviction, as the ignorant Aryas fancy inasmuch as the Holy Prophet^{sas} clearly says:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي¹.

Rebuttal to the Allegation that Muslims made Women their Slaves Post Wars

There was another objection that it was terrible cruelty and barbarism that Muslims made women their slaves as a result of wars.

The Promised Messiah^{as} said:

Whatever Muslims did, it was only subsequent to the tyranny and oppression, transgression and cruelty of the disbelievers of Makkah. One should look at their transgression before criticizing Muslims. One should consider how he [Holy Prophet^{sas}] suffered in Makkah. How meekly and humbly the Muslims continued to suffer the persecution and atrocities at the hands

1. Say, ‘This is my way: I call unto Allah. I occupy a position of manifest knowledge, so do also those who follow me’ (*Sūrah Yūsuf*, 12:109). [Publisher]

of the people of Makkah. And in the end, having become tired of their mischief, he was compelled to leave his beloved homeland. There is the heart-wrenching incident of the tyranny and cruelty of a Muslim woman, a wife, at the hands of the disbelievers of Makkah during that period of time that can illustrate the point. I do not wish to indulge in describing and discussing the details of that cruelty. Those who have read it in the books of history know it quite well how heart-wrenching that incident was.

In short, whatever the Muslims did, it was by way of defence. The opponents had perpetrated all those things first, Muslims did them in response. They were dealt with in exactly the way they had treated the Muslims earlier. **جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا**¹. The fact of the matter is that God Almighty has organized the administration of the world under two governments. One is physical and the other is spiritual. Our Holy Prophet^{sas} was bestowed both these governments. Thus, it was necessary to punish the miscreants, rogues, plunderers, highway robbers, etc. for their crimes in order to establish peace in the land. The citizens of Madinah had also accepted him as their worldly ruler at that time. They brought most of their disputes to him for adjudication.

One such dispute was between a Jew and a Muslim and he decided in favour of the Jew. We find that on some occasions, he pardoned the disbelievers for their crimes. He, also, prohibited some of the evil customs unilaterally even during confrontation with the disbelievers. For instance, the disbelievers of Makkah used to dishonour the corpses of Muslims by cutting off their noses and ears. Yet, the Holy Prophet^{sas} prohibited Muslims from this evil practice.

1. The recompense of an injury is an injury the like thereof (*Sūrah ash-Shūrā*, 42:41). [Publisher]

These critics ought to be fair in their criticism and make use of both their eyes. They should first take into account the atrocities committed by the disbelievers of Makkah and, then, if it is proven that Muslims committed excesses [beyond fair retribution], they have the right to criticize. The wars fought by Muslims and the way they handled the disbelievers were all defensive in nature. Muslims never initiated any of it.

Now look, the terrorists at the border who attack the life and property of the subjects of this government all the time and create disorder—should the government stay unconcerned and not devise an appropriate strategy to pursue and punish them? This is food for thought!¹

10 MARCH 1908

(During a walk)

Financial Sacrifice for Religious Needs

The Promised Messiah^{as} said:

Even the Holy Prophet, peace and blessings of Allah be upon him, encountered the need for financial contributions to attend to religious needs. At present, our Jama'at numbers

1. *Al-Hakam*, vol. 12, no. 19, p. 2–3, dated 14 March 1908

400,000 or more. If only 10,000 of them, even if they are poor farmers, make it obligatory upon themselves to pay just eight annas [coins used at that time] and pay every month regularly, we could receive adequate aid of 5,000 rupees every month to attend to the needs of religion. And this task can be accomplished by ardent, hardworking, and honest preachers who would keep people apprised of religious needs.

The Promised Messiah^{as} said:

By assessing the volume of mail, one can see how many people write letters of *Bai'at* [Pledge of Allegiance] to me on a daily basis. Besides, hardly any week passes by when ten to twenty people do not do the *Bai'at*. The number of people in these registers of *Bai'at* is thus growing every day but this register (of those who pay the contribution on regular basis) is still the same and does not show much progress. The real reason is indeed that people do the *Bai'at* through letters or by coming here and leaving, and there is no satisfactory system in place to inform them of the needs of the Movement.

In my opinion, Maulawi Fateh Din is a suitable person for this task. He is sincere and honest, and his speech is also quite effective. His poetry in Punjabi—which is the mother tongue of this land and is understood well by the people—is also quite effective. In my estimation, he would not only be able to preach and propagate [the Faith], but also a proper arrangement for collection of funds will be made possible thereby.

Allah the Exalted Bestows Grandeur and Awe-Inspiring Presence upon His Chosen Servants

In reply to some inquiry by Maulawi Fateh Din, the Promised Messiah^{as} said:

When God is pleased with His servant, He Himself grants him grandeur and an awe-inspiring presence because truth is accompanied by grandeur and awe.

Look, Abu Jahl and his ilk strutted about as if they were the great men in Makkah at that time, but in reality all their arrogance and grandiosity were fictitious. Their greatness was mortal. Thus, see the result for yourself: where did their glory and pomp go?

The fact of the matter is that true awe and real grandeur are granted to those people who first bring about a death upon their own selves for the sake of God, who exchange their own greatness and glory for humility, meekness, and submissiveness. Only then does God Himself elevate them as they had spent everything they had for Him and He blesses them through a manifestation of His power.

Consider the case of Hazrat Abu Bakr^{ra} and Umar^{ra}. Had they permitted only their former family honour and greatness to linger in their hearts, and had not surrendered everything for the sake of God, the most they could have achieved was to be some a big shot in Makkah. But no, God Almighty found the inner condition of their hearts to be replete with sincerity. In the path of God, they cared naught for their personal greatness, grandeur, and majesty. They sacrificed everything and became humble, meek, and submissive for the sake of God. How then did Allah the Exalted bless them! What grandeur and dominion was bestowed upon them!

At that time, could any Arab have even imagined all that was bestowed upon them by God? Certainly not. This was true grandeur and true awe and not that of Abu Jahl and his ilk. These true honours are given only to those who first bring about a kind of death upon their own selves for the sake of God.

Employ Patience and Prayer

The Promised Messiah^{as} said:

The key is to be patient. Progress is being made and people are beginning to accept in their hearts. The Movement has almost reached the corners of the world. Sometimes I even receive letters from people—some being heads of states—who have not yet done *Bai'at*, requesting me to pray for them in different matters. The truth is that the hearts of people have become convinced [of my truth]. I have persistently made my claim for twenty-six or twenty-seven years and God Almighty has helped it [my Movement] grow day by day.

Ever since the beginning of the world, there is no precedent that some liar against Allah was granted this long a respite and was granted such acceptance and progress, and heavenly and earthly Signs were shown to testify for him. These things ultimately have an impact upon hearts. One should not get frustrated. One should pray and be patient and persevere.

Graciousness of the Promised Messiah^{as}

While returning from the walk, a peasant named Mangoo, resident of Bhini, offered greetings and shook the hand of the Promised Messiah^{as}. He requested the Promised Messiah^{as} to stop for a little while as he wanted to present some sugar canes as a gift to him.

The Promised Messiah^{as} said, 'There is no need for it. You have received your reward from Allah. Do not inconvenience yourself now.' But he insisted.

The Promised Messiah^{as} said, 'Alright! You may give them to Miyan Shadi Khan and he will bring them for me.'

However, this person rather humbly requested him to make a stop and that all the companions of the Promised Messiah^{as} should accept the treat of sugar canes. He held on to the Promised Messiah^{as} and took him by his hand to his field. The Promised Messiah^{as} smiled and walked around in his field for a few minutes. In the meantime he brought a pile of sugar canes. The companions of the Promised Messiah^{as} all took the sugar canes.

Before leaving, the Promised Messiah^{as} called him up with much kindness and inquired about his name etc. He then departed with a smile on his face due to this display of sincerity and love of the man. The kindness and graciousness of the Promised Messiah^{as} had a special impact on his companions. This was but one example of his great morals.

The Oneness of God and Idol Worship in the Vedas

The Promised Messiah^{as} said:

Even after the passage of thousands of years, some influence or

expression of the original teachings of a religion does survive among its followers by way of a seed. Were there any aspect of monotheistic teaching in the Vedas, its impact would have been evident in its followers at least to some extent. We see tens of millions of forms of idolatry being practiced among them. There are hundreds of thousands of temples that house all kinds of idols. In fact, most of them have vulgar and naked figures providing the world a glimpse into the true nature of their culture and of the Vedic teachings. From the intellectual point of view, the true nature of their teachings is exposed in the books that were written by them in disputation with Islam before the time of Dayanand.

Thus, those people would constantly present their arguments in favour of idolatry against the Muslim Unitarians from the holy books of theirs; i.e., the Vedas. All their striving served to vindicate the worship of different idols. Except for the few men produced by Dayanand, all their earlier great scholars and learned people believed in the worship of idols. Now, how can we consider these many hundreds of thousands of pundits and earlier elders of the Hindu faith to be wrong as opposed to these few followers of the Dayanand thinking? وَالْفَضْلُ لِلْمُتَقَدِّمِ [Ancestors have preference.]

There can only be two possible explanations. Either this precept of *Tauhid* [the Oneness of God] is an innovation of Pundit Dayanand conceived by him after observing the current thinking and enlightenment of this age, but has no basis in the Vedas which propound the old and fundamental doctrine of idol worship that has been established by the millions upon millions of rishis [sages] and pundits of the Hindus with their practical example over an enormous span of time. Or, if we accept Pundit Dayanand to be true in his claim and we concede that all the predecessors who were the original inheritors

and devotees of those scriptures were wrong, then we would have to believe that the Vedas are mute and totally incapable of enunciating their purport.

There is a world of difference between *Tauhid* and idol worship and yet both these concepts are alleged to have originated from the same holy scriptures; i.e., the Vedas. On the one hand, earlier Hindus prove idol worship on the basis of the same Vedas and debate with the believers in the Oneness of God, while on the other hand, people of the current generation who subscribe to Dayanand's thinking—who are the generation far behind the former, both in terms of time and [knowledge of its] language—cull *Tauhid* from the very same books and are averse to idol worship. Regardless, one has to admit that either the esteemed leaders of the past were right or the Vedas are mute, and are incapable and incompetent in articulating their intent.

Has anyone ever seen or heard of a Muslim subscribing to the worship of idols and praying to statues? The Holy Quran has expounded the doctrine of *Tauhid* in such a lucid manner with clear and convincing arguments that the notion or prospect of idol worship has never crossed the mind of any Muslim.

The Promised Messiah^{as} said:

I have settled all the objections of these people in a comprehensive manner once and for all in my book, *Chashma-e-Ma'rifat*. I am confident that if any seeker after truth, setting aside prejudice and obstinacy, reads this book of mine from beginning to end for the purpose of finding the truth, would—at the very least—never speak or write against Islam. The prerequisite is

that one should read it with full attention from end to end with a fair mind.¹

17 MARCH 1908

**Hazrat Ali^{ra} Was Obedient to
Three [Preceding] *Khulafa***

The Promised Messiah^{as} said:

The Shia allege that there has been some tampering of the Glorious Quran, but they themselves are the first to face the blow of this criticism. Hazrat Ali^{ra} did not become the Khalifah to fight with Mu'awiyah [the first Khalifah of the Umayyad Dynasty]. On the contrary, his duty was to safeguard the Holy Quran which is the foundation of the fundamentals of the Faith. Accordingly, he could have published the original [unadulterated] copy of the Quran during the period of his *Khilafat* [Successorship]. Was any alteration possible in that Glorious Quran which had been continuously disseminated to thousands of people—friend and foe alike—under the watch of the Noble Prophet, peace and blessings of Allah be upon him? What nonsense!

Then, I ask: 'Why did Hazrat Ali^{ra} continue praying behind

1. *Al-Hakam*, vol. 12, no. 19, p. 3-4, dated 14 March 1908

the very *Khulafa* [Successors] whom he [allegedly] believed to be usurpers and transgressors?' Look, my followers will not perform their obligatory Prayers behind others [who are not my followers]. Was Hazrat Ali^{ra} even weaker than them in the condition of his faith, causing him to persistently engage in *taqiyyah* [dissimulation under fear]? God Almighty proclaims that the land of Allah is vast. In such circumstances, one should emigrate [to escape oppression]. He did not do this either, from which it is clearly manifest that he had accepted to follow the three *Khulafa* [who preceded his *Khilafat*].

The Rich are in Need of Godly People

The Promised Messiah^{as} said:

شَرُّ الْفُقَرَاءِ مَنْ عَلَى بَابِ الْأَمْرَاءِ. [The worst of the poor are those who sit at the door of the rich.] These people [Prophets, saints, ascetics, etc.] attain bounty from God Almighty. So what need do they have to go to the rich? Verily, the rich are in dire need of them.

The Favour of Almighty Allah

The Promised Messiah^{as} said:

By embracing the Religion of Truth [Islam], people think they are conferring a favour upon the one who called them to Allah, whereas Allah Almighty has said that this is actually My favour upon you that I have saved you from destruction. Instead of showcasing your 'favours', fulfil your obligation of gratitude to the Prophet.

The Practice of Alchemy and an Honourable Means of Living

The Promised Messiah^{as} said:

Many people squander their lives, constantly preoccupied with alchemy. Instead of gaining anything, they end up losing whatever they had to begin with. There was a man who lived in Batala and was somewhat poor. The house that he had built for his residence was made of brick on the outside while the inside was all made of mud. One day he met a *faqir* [ascetic] who indulged in prolonged supplications and appeared to be very pious. On account of this apparent holiness, that simpleton [of Batala] would often sit with him and started associating with him. After a while, the *faqir* asked him earnestly why he had constructed his house that way and why he did not use all bricks. He replied that he was poor and did not have enough money. The *faqir* nonchalantly said that money was no big deal and then became quiet after saying that.

This dubious reply intrigued the man, giving rise to some suspicion, so he asked the *faqir* if he had some familiarity with alchemy. The *faqir* responded to his inquiry by saying that his mentor knew it. And after much insistence, admitted that he also knew it but would not tell anybody, but since the man was so insistent, he would be willing to share it only with him. The *faqir* asked the man to collect all the jewellery in his household and then went to an open area and started his ritual invocations and occupied himself with it for a while.

One day, the *faqir* took the jewellery and, while pretending to put it in a pot, stole it and somehow placed some stones and pebbles in the pot instead. He went outside with excuse to perform his ritual invocations and told the man to keep heating the pot on the fire by using lots of dried cakes of cow dung and

to make sure it was not removed from fire till properly cooked. He further cautioned him not to remove it from the fire till he returned.

The man cooked the pot on the fire for a long time as directed till the house started filling with smoke and neighbours got worried. They made him open the door. When he informed them that it was alchemy, they made him understand that he had been robbed by the *faqir*. When the pot was opened, it only had stones. Later, when this person went to Gurdaspur for some engagement, he learned that the same man had deceived someone else and there, too, was a pot on fire. He told them that he had been duped as well. There too, upon opening the pot, they similarly discovered mere stones.

Similarly, there is a village near Qadian where an alchemist came and stayed in the local mosque. He asked the custodian of the mosque as to why they did not repair it as it was in bad shape. He replied that the mosque was built in the time of his forefathers, and that he was poor and did not have sufficient funds for the repairs. The alchemist said that money was not a problem and he could arrange it. Upon inquiry, he replied that he could make silver. The custodian gave him twenty-five rupees. The alchemist took him to Batala and handed him some polished tin. The man was a simpleton and could not tell the difference. Upon returning to his village he showed it to the jeweller only to discover that it was totally worthless.

Similarly, there was a governmental deputy who had a long-standing interest in alchemy and had already wasted a lot of money in this pursuit. One day a man came to him and told him that he knew how to convert base metals into gold but needed 500 rupees for equipment etc. The deputy immediately arranged for this. Taking the money, the man opened up a shop nearby and sent word to the deputy that: 'I am keeping

the money; now, do whatever you wish, I won't return it. If you want it back, then file a case in court.'

How could the deputy sue him in his present condition of being elderly, and even if he had done so, he would have only embarrassed himself? So he kept quiet. In short, all this is absurd.

The fascination of alchemy was universal in earlier times and Hindus were caught in it for a long time, but sadly some educated people are still fond of it. Islam declares it totally unlawful and it is affirmed by Holy Quran that a *muttaqi* [God-fearing person] does indeed receive blessed sustenance. The sustenance which proves beneficial is indeed blessed, albeit there are many kinds of wealth that are earned through illegitimate means and are lost in unlawful pursuits and vain customs. In contrast, the money earned with integrity and hard work finds its use at the proper occasion as is clear from the story of two brothers in which God Almighty—for the reason **أَبُوهُمَا صَالِحًا** [the father of both of them being righteous]—appointed two Prophets to build a wall to safeguard the wealth that was earned with integrity and righteousness.

God Almighty has declared:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبُّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَكْتُمُ تَنْطِقُونَ ۝¹

Meaning that God Almighty provides every man his daily bread from Himself.

David says that 'I was a child and I am now grown old, but I have not yet seen the progeny of the righteous begging for crumbs' [alludes to Psalms 37:25]. Similarly, it is mentioned in

1. And in heaven is your sustenance, and *also* that which you are promised. And by the Lord of the heaven and the earth, it is certainly the truth, even as *it is true that* you speak (*Sūrah adh-Dhāriyāt*, 51:23–24). [Publisher]

the Torah that the impact of an auspicious person extends up to seven of his generations. Then, it is also stated in the Glorious Quran that ¹كَانَ أَبُوهُمَا صَالِحًا meaning that father of both was righteous. This was the reason God Almighty had safeguarded their treasure. It appears from this that the boys were not that pious. They were saved because of the piety of their father.

Therefore, it is much better for a man to become righteous and pious than to become an alchemist. In that alchemy, money is wasted, but in this alchemy, both religion and world [i.e., spiritual and physical goods] are set aright. Woe unto those who squander away their entire lives for nothing, and die in the very pursuit of alchemy, whereas there is nothing in this [empty] alley except the loss of wealth and the loss of faith! And such a person is proven worthy of—firstly—financial ruin and—secondly—public derision.

The true alchemy is *taqwa* [righteousness]. The one who lays hold of this, lays hold of everything, but the one who fails to put this formula to test, wastes his life. Even if alchemy did in fact exist, the one who squanders his life in its pursuit can never be righteous and self-restrained. How can the one who obsesses day and night over the love of worldly wealth have any room in his heart for the love of his Pure and Precious Lord?

The Doctrine of Atonement

With reference to the Doctrine of Atonement, the Promised Messiah^{as} said:

Christians place a great deal of emphasis upon Atonement in spite of it being a totally absurd notion. According to their

1. *Sūrah al-Kahf*, 18:83 [Publisher]

belief, the human nature of the Messiah was sacrificed but his 'Divine' nature remained alive. Now, the objection over this is that the one who was sacrificed for [the sins of] all people was just a man; he was not God. However, for the Atonement it was necessary for God to be sacrificed according to their very own belief, but it did not happen so. On the contrary, a human body was sacrificed while God remained alive, but if God were sacrificed, then He suffered death!

In fact, it is the consequence of this very [Doctrine of] Atonement that the abundance of sins is proliferating throughout the world. However, when the Christians are told that Atonement has caused the spread of sin throughout the world, they give the reply that Atonement is only for salvation; otherwise, Atonement is meaningless unless man purifies himself and abstains from sins. Nevertheless, when looking upon those very people who are the ones stating this assertion, it is discovered that they are involved in all kinds of sins.

Once a priest was apprehended in consequence of some act of immorality. He replied [in his defence] that since Atonement had already taken place, guilt no longer exists.

If Atonement does not deliver from the perpetration of sin, then what good is it? Accordingly, Christians have no response to this.¹

Praying Behind Non-Ahmadi Muslims

A gentleman from the Province of Balochistan wrote to the Promised Messiah^{as} on 17 March 1908:

One of your followers, Noor Muhammad, is a dear friend of

1. *Al-Hakam*, vol. 12, no. 20, p. 7–8, dated 18 March 1908

mine. He is very devout in Prayers and is a pious man. He is well respected by all. He is a polite man endowed with every good quality. He is religious. I came to know about your particulars from him and it has, therefore, become my firm belief that Your Holiness is fiercely loyal to *Ummat-e-Muhammadiyah* [followers of the Holy Prophet^{sas}] and is an ardent advocate of the Chosen Messenger [Muhammad^{sas}] and the Noble Companions. Those who revile you are themselves reviled, but in spite of this belief and opinion of mine, the aforementioned Noor Muhammad does not pray with us in congregation nor does he perform the Friday Prayer [with us]. The reason he states is that 'Our Prayer is not performed behind a non-Ahmadi [imam].' Please urge him to pray behind us so that schisms do not arise, for we do not speak ill on your behalf.

This is the quotation and gist of that letter.

In reply to it, the Promised Messiah^{as} wrote the following instruction upon that very letter addressing the name of this humble one:¹

Write in reply that since the *mullahs* [Muslim clergymen] of this country have publicly declared me a *kafir* [disbeliever] out of their religious bigotry and have promulgated religious verdicts [to that effect], and [since] the rest of the people are their followers; therefore, if there are such people who would tender a public announcement to evidence their good faith that they do not follow those *maulawis* [Muslim clergymen] who have declared me a disbeliever, it would be acceptable to pray with them. Otherwise, the one who declares Muslims to be *kafir* becomes a *kafir* himself, so how can we offer our Prayer behind him? Verily, this is not permissible according to the Noble Law [of Islam].

1. This refers to Hazrat Mufti Muhammad Sadiq^{ra}, the editor of *Badr*. [Publisher]

Photography

A person had asked the Promised Messiah, peace be upon him: 'Is it permitted to take pictures according to the Shariah?'

He replied:

This is a new invention. There is no mention of it in the earlier Scriptures. Some materials have the God-given quality that allows a picture to be taken. If this technique is harnessed for the service of the Shariah, then it is permissible.

Qaza for Salat

A person asked the question: 'For six months I had abandoned *Salat* [obligatory Prayers]. Now that I have repented, should I perform all of those Prayers now?'

He replied: 'There is no *qaza* [expiation] for *Salat*. Now, *taubah* [repentance] alone suffices as its remedy.'¹



1. *Badr*, vol. 8, no. 7–9, p. 5, dated 24 to 31 December 1908

19 MARCH 1908

(During a walk)

The Shia Exaggerations Result from their Failure to Reflect upon the Holy Quran

The Promised Messiah^{as} said:

The Shias exaggerate without reason. In confrontations, the Kharijites are the ones who leave them confuted. The fact is that even if any dispute ever occurred among the Companions^{ra}, it should not be a cause for concern. Disputes and disagreements always occur where people have deep relationships and this is not anything unusual. Allah the Exalted has given His verdict in all such matters by saying:

نَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ¹

Thus, to argue in those matters where God has delivered a verdict is not indicative of possessing faith. If the Shias raise objections against the Companions^{ra}, the Kharijites raise objections against Hazrat Ali^{ra}. Thus, it is reported that Hazrat Ali, may Allah be pleased with him, wanted to marry the daughter of Abu Jahl. However, when the Holy Prophet^{sas} learned about

1. We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers reclining on couches, facing one another (*Sūrah al-Hijr*, 15:48). [Publisher]

this, he was very displeased and said it would never be possible for the daughter of the Messenger of God and the daughter of the Enemy of God to be united in one household, and if that is what he still wanted to do, then Fatimah^{ra} should be divorced. The Kharijis, in fact, go to the extent of saying that Hazrat Ali^{ra} himself—God forbid—deliberately killed Hazrat Fatimah^{ra} by poisoning her in order to fulfil this wish of his, and did indeed fulfil this desire.

The wives of the Holy Prophet^{sas} have been called the mothers of the believers in the Holy Quran. Thus, it is as if Hazrat Ali^{ra} has kept arguing with his ‘mother’ [i.e., Hazrat Aishah] for a long time. Hazrat Hasan^{ra} gave up his homeland due to the conflict with Hazrat Mu’awiyah, but Hazrat Ali^{ra} did not give up quarrelling with his ‘mother’. Indeed, it is established that Hazrat Ali, may Allah honour and exalt him, had even deferred making the pledge of allegiance with Hazrat Abu Bakr^{ra} in the very beginning. Then, after reaching his home, something that only God knows caused such a sudden change of heart that he immediately rushed back, wearing just his cap and not waiting even to put on his turban—which he had brought to him later on—to take the pledge of allegiance. It seems that it occurred to him that it was a grave sin and, for this reason, he showed so much haste that he could not wait even to put on his turban. The fact of the matter is that all these issues arise as a result of not pondering over the Holy Quran.

The Ascension of Jesus, Peace be upon Him

On the issue of the death of Jesus^{as}, the Promised Messiah^{as} said:

The Holy Quran is the authority to judge the disputes between the Christians and the Jews. The real dispute was that based on what was written in the Torah, the one who is put on the cross is not raised spiritually and, thus, is not worthy that the robe of prophethood be conferred upon him by God. On the contrary, he is accursed and condemned. Crucifixion was the punishment of habitual criminals. Therefore, how can one be worthy of being raised spiritually if he died as a result of the punishment meant for habitual criminals?

In short, the Jews only contended that Jesus^{as} was not raised spiritually. Even regarding Moses^{as} they believed in his spiritual, and not physical, ascension. They were not even thinking about physical ascension. Thus, the truth of the matter is that Muslims and Jews have a common and firm belief that holy men are raised spiritually after their death and this, indeed, is the feature that is worthy of honour. They do not believe in physical ascension, nor do they assign any superiority to it. Thus, the Holy Quran also lays forth this very principle as follows: **مُفْتَحَةً لَهُمُ الْأَبْوَابُ**¹ meaning that God opens the heavenly doors of mercy for those who are righteous and honourable in His estimation and they are raised spiritually after their death.

In contrast to them, the heavenly doors are not opened for those who are evil-doers and distant from God and have not inculcated a relationship of sincerity and devotion with Him, as He says:

1. *Sūrah Šād*, 38:51 [Publisher]

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَبَلُ فِي سَمِّ الْخِيَاطِ¹

In other words, the objection of the Jews, in fact, was that since Jesus^{as} was put on the cross, he is accursed and obviously an accursed person cannot be raised spiritually—we seek refuge with Allah [from such an accusation]. It was in response to this very point that the Holy Quran said *بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ*².

Besides, I may ask if the objection of the Jews was just that Jesus^{as} was not raised physically, then what is the answer to this objection given by the Holy Quran, which came to be the judge between these two peoples? Why is it that the Holy Quran did not provide any answer to the real objection of the Jews while laying so much stress on the spiritual ascension [of Jesus]? It said, *رَفَعَهُ اللَّهُ إِلَيْهِ* [‘Allah exalted him to Himself’]. Why did it not say, *رَفَعَهُ اللَّهُ إِلَى السَّمَاءِ* [‘Allah exalted him to heaven’]? The *Arsh* [Throne of Allah] is a creation that is hidden beyond hidden, that is as far from the earth as it is from the heavens; indeed, it is just as far from whichever direction it is approached. It is not the case that Allah’s Throne is close to heaven and far from the earth—we seek refuge with Allah [from such a belief]. One who maintains such a belief is accursed. The *Arsh* is a transcendent station and it is for this reason that God is Omnipresent and Omniscient, as He says: *هُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ*³ and *وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ*⁴, and *مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ*⁵.

1. The gates of heaven will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle (*Sūrah al-A‘raf*, 7:41). [Publisher]
2. On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā’*, 4:159). [Publisher]
3. He is with you wheresoever you may be (*Sūrah al-Ḥadīd*, 57:5). [Publisher]
4. There is no secret counsel of three, but He is their fourth (*Sūrah al-Mujādalah*, 58:8). [Publisher]
5. We are nearer to him than *even his* jugular vein (*Sūrah Qāf*, 50:17). [Publisher]

In short, the real dispute was about his spiritual ascension and him being one granted nearness in the court of the Sovereign [God]. So, Allah the Exalted settled this issue by saying, ¹ **بَلِّغْ رَفْعَهُ اللَّهُ إِلَيْهِ**. Now, can someone explain how this proves his [physical] ascension to heaven? Is God present in heaven but not on the earth?

Death of Jesus, Peace be upon Him

Allah the Exalted has settled the matter of Jesus^{as} once and for all where the following dialogue is recorded [in the Holy Quran] that:

فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ²

This verse proves two points. One is the death of Jesus^{as} and the second, that of his not coming back to this world again because the above conversation will take place on the Day of Judgement. Allah will ask Jesus^{as} whether he taught the Christians this idolatrous teaching. Jesus^{as} would say, ‘O God! They went astray after my death. I have no knowledge as to what kind of beliefs they adopted after me. I had only taught them *Tauhid*, [the Oneness of God].’ It is very clear, explicit, and obvious from this question and answer, that Jesus^{as} has died and he would not return to this world again. Otherwise, if he had come back to the world and corrected their foul teachings and idolatrous beliefs, broken the cross, and killed the swine—wouldn’t

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1. On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā*, 4:159). [Publisher]
 2. But since You did cause me to die, You have been the Watcher over them (*Sūrah al-Mā'idah*, 5:118). [Publisher]

Almighty Allah have chastised him for his blatant lie? Could he tell such a lie on the Day of Judgement in front of God with such audacity and boldness? Absolutely not! Therefore, the only factual and actual truth is that Jesus^{as} has died and will not come back to this world again.

The aforementioned is the statement of Allah the Exalted. It was affirmed by the actions of the Holy Prophet^{sas}. On the night of the *Mi'raj* [Spiritual Ascension], he saw Jesus^{as} sitting next to Yahya^{as} [John the Baptist]. It is worth reflecting over what a living person has to do with, or to be with, a dead person. Life and death are opposites. Just as light and darkness cannot come together in one place, in the same way the dead and the living do not have any connection so as to coexist in one place. On the contrary, a separate cabin was needed for Jesus^{as}.

The Advent of the Promised Messiah^{as} and the Fulfilment of Prophecies

Further explanation has been provided by *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. While citing the Signs of the Latter Days, they have alluded to a new means of transportation and said, ¹لَيُتْرَكَنَّ الْقَلَاصُ فَلَا يُسْعَى عَلَيْهَا [‘She-camels will be abandoned, and no one will travel upon them’].

The Holy Quran has provided further clarification by discussing the same subject in the following words:

1. The present day edition of *Musnad Ahmad bin Hanbal*, (*Kitāb Bāqī Musnadul-Mukthirīn*) has the same wording, whereas in *Ṣaḥīḥ Muslim* (*Kitābul-Īmān*, Bāb Nuzūl ‘Īsā ibn Maryam, Hadith 155), instead of وَلَيُتْرَكَنَّ the word وَلَيُتْرَكَنَّ is recorded. [Publisher]

اِذَا الْوُشَارُ عُظِّلَتْ¹

How refreshing and invigorating it is for the Faith to witness the consonance of the Quran and Hadith, and the practical fulfilment of these prophecies after such a long time, when more than thirteen hundred years have lapsed since these prophecies were made! Thus, I have seen in a newspaper that the Sultan of Turkey has given a strict order that the Hijaz Railway must be completed within a year. Glory be to Allah! What a wonderful sight it would be and how refreshing it would be for the Faith when long lines of trains would be seen running instead of the long lines of camels, exactly in accordance with the prophecy.

When this prophecy, which is one powerful and mighty prophecy from among the Signs of the end of times and the advent of the Promised Messiah^{as}, is being fulfilled, one should believe that the Promised Messiah is also present at this time.

Series of Earthquakes and the Plague

The Promised Messiah^{as} said:

A series of earthquakes and plague are visiting like the visits of temporal rulers. Just as temporal rulers redress any disloyalty or disorder they find during their administrative visits, similarly earthquakes and the plague are visiting different parts of the country. It has been heard that in some countries, mountains have fallen as a result of earthquakes and entire cities have been wiped out. The same is the case with the plague. As soon as people become complacent on seeing a little break, and start

1. When the she-camels, ten-month pregnant, are abandoned (*Sūrah at-Takwīr*, 81:5). [Publisher]

to advance in sin and heedlessness, God sends the plague again to reprimand and punish them. Therefore, one should not become satisfied and unconcerned. Rather, remain busy in your reformation and occupy yourselves in seeking repentance and forgiveness before some calamity arrives all of a sudden.

The Mighty Signs of Allah the Exalted

The Promised Messiah^{as} said:

When God wills to have something done, He gets it done even by grasping the neck. His ways to enforce His will are bewildering. For example, it is reported about a Muslim king who had imprisoned Imam Musa Raza for some reason.

It so happened that one night the King summoned his Prime Minister at midnight and vehemently insisted that he should come in whatever state he was, so much so that he was not even to change his clothes. The Prime Minister rushed to the King—bareheaded and barely clothed—as soon as he received the order and inquired the reason for this urgency and panic. The King related his dream that he had seen a man from Habsha [Ethiopia] come to him who threatened and warned him with an axe-like weapon. His appearance was extremely fearsome and horrifying, and he had told him [the King] to release Imam Musa Raza immediately or he would kill the King, and also to give him [Imam Musa] a thousand gold coins and let him live wherever he desires.

Hence, the King commanded his Prime Minister to go to Imam Musa Raza right away and set him free. Thus, the Prime Minister went to the prison and before he could express his intent, Imam Musa Raza spoke to him and said that he should first hear his own dream. He thus narrated the dream as follows,

‘Allah the Exalted has given me the glad tiding that you shall be released from this prison today even before the morning comes.’ Such are the Signs of the might of God!

Refutation of Shia Beliefs

The Promised Messiah^{as} said:

The course that the Shias have adopted is the path that destroys, God forbid, the entire religion of the Holy Prophet^{sas}. See the verses:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝¹

This proves clearly that people would enter the Divine religion—that is, Islam—in great abundance and in large numbers and this would transpire in the very lifetime of the Holy Prophet, peace and blessings of Allah be upon him. Someone should ask them if a mere handful of people can be termed as armies? Was this the net result of such prolonged labour and exhaustive effort exerted by the Holy Prophet, peace and blessings of Allah be upon him? How sad!

Look, even a single army is not something small, but here Allah the Exalted has used the plural word **أَفْوَاجًا** [*afwajan*], meaning that armies upon armies would have entered Islam within the very lifetime of the Holy Prophet, peace and blessings of Allah be upon him.

Subscription to the Shia beliefs mandates the very rejection of the Holy Quran itself. They have abandoned the Holy

1. When the help of Allah comes, and the victory, and you see men entering the religion of Allah in troops (*Sūrah an-Naṣr*, 110:2–3). [Publisher]

Quran by declaring it to be interpolated and altered. And as for those who caused the Holy Quran to be disseminated, about whom Allah says, *رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ*¹ whom He made to inherit the throne of the Holy Prophet, peace and blessings of Allah be upon him, and whom He declared to be the ones who testified to and fulfilled the prophecies that issued forth from the lips of the Holy Prophet, peace and blessings of Allah be upon him—through whom grand Quranic prophecies were fulfilled, through whom He made Islam inherit the thrones and treasures of Caesar and Khosrow—they abandoned them by calling them traitors, oppressors, hypocrites, and usurpers. This resembles the situation where a pregnant woman—when the days of her pregnancy are complete and the pangs of delivery commence—cries along with her near and dear ones and they worry due to her suffering as it is an uncertain time, and no one knows what the outcome will be; but how out of time and place would it be if someone starts to cry when she has already given birth to a son and has even completed forty days of recovery, resuming her normal health, and the baby is also alive and well?

So this is exactly their condition. Time has passed. The Noble Companions^{ra} have passed away, having been bestowed the pleasure of God after ably gracing the throne of *Khilafat* [Successorship] for their prescribed periods and successfully rendering their respective services, having already received the gardens and the fountains in the Hereafter that were designated for and promised to them. Now, these people raise a hue and cry about how terrible they were—we seek refuge with Allah from such allegations!

What is to be gained by mourning in Muharram [first month in Islamic calendar] in memory of the martyrs of

1. Allah is well pleased with them, and they are well pleased with Him (*Sūrah al-Bayyinah*, 98:9). [Publisher]

Karbala? One should grieve for one's own self and should be anxious for its reformation. The biggest worry of a person should be the correction of his own self and arranging provisions for the Hereafter.

Consider what the Holy Prophet, peace and blessings of Allah be upon him, told his daughter, Hazrat Fatimah, may Allah be pleased with her. He said that O Fatimah^{ra}! Worry about saving your soul from the Fire. I would be of no use to you.

What can be said of anyone else if this was the condition of the Holy Prophet, peace and blessings of Allah be upon him?¹

24 MARCH 1908

(During a walk)

The Conditions Pertaining to the Solar and Lunar Eclipses Specified in the Prophecy

Maulawi Sayyed Muhammad Ahsan has safely returned from his journey to Amroha, which he had undertaken with the permission of the Promised Messiah^{as} for some important business. He submitted to the

1. *Al-Hakam*, vol. 12, no. 21, p. 2-3, dated 22 March 1908

Promised Messiah^{as} that: ‘the One-Eyed *Dajjal*¹ has created a great deal of deception and some ignorant and ill-informed people have fallen into his trap. He has documented within his book proof of twenty-five or twenty-six eclipses of the moon and sun during the month of Ramadan.’

Upon hearing this, the Promised Messiah^{as} said:

I have never said that solar and lunar eclipses have never taken place in the month of Ramadan before. On the contrary, I believe that there is a solar system in operation and I believe that it is quite possible that such an event happened in the past as well. My claim is simply that it has never happened before this time with all the conditions and prerequisites as outlined in the hadith of *Darqutni*.²

For example, the exact date has been fixed in this hadith that the moon would eclipse on the first of the appointed dates of its eclipse and the sun would eclipse on the middle of the dates appointed for its eclipse; that is, the eclipse of the moon would be on the thirteenth [night of the lunar month] and the eclipse of the sun would be on the twenty-eighth [day of the lunar month], and that the claim of the claimant of Mahdi [the Guided One] would already be on record and it is not that he would make the claim after witnessing the solar and the lunar eclipses. His claim would already be there on record and the lunar and solar eclipses would occur in the sky in this fashion in his support and favour. Moreover, he would also substantiate his claim with other heavenly and earthly Signs, and proofs and arguments. And his claim would have already become well known far and wide having been thoroughly publicized.

1. Here the reference is to Dr. Abdul Hakeem, the apostate. [Publisher]

2. *Sunan ad-Dārquṭnī*, Vol. II, Bāb Ṣifati Ṣalātil-Khusūf wal-Kusūf wa Hay’ti-himā [Publisher]

So, has Abdul Hakeem also presented such proof that any of those earlier eclipses that occurred in Ramadan took place in accordance with these conditions and prerequisites, and restriction of dates? Also, was there anyone claiming to be the Messiah and Mahdi present at that time before this kind of prophesied solar and lunar eclipses occurred, who had already publicized his claim openly through books and his claim had already become well known in the world? Moreover, were there any heavenly or earthly Signs and Divine support accompanying him? Or, did he have proofs from the Quran and Hadith backing him? My demand is for anyone to prove the occurrence of solar and lunar eclipses with these conditions and prerequisites.

Take note that this event was reported even by the English newspapers like the *Civil and Military [Gazette]* and *The Pioneer*, etc., that no event of this form has ever occurred before. What can be more deceiving and dishonest than to raise an objection by taking only one aspect into account while ignoring all the other necessary considerations? What he needed to do was to show that some claimant was also present before such a Sign became manifest on the specified dates, and that the claimant had already made the claim, publicized that claim, and also proven it with heavenly and earthly Signs and markers, and irrefutable arguments. Just moving the tongue in criticism amounts to nothing. Otherwise, prophethood in its entirety could be nullified in this way.

The Beliefs of Dr. Abdul Hakeem

Maulawi Abdullah Khan of Patiala submitted that the entire Jama'at of Patiala were very grateful when this person was expelled from the Jama'at. On many occasions, he had addressed him saying, 'Maulawi

Sahib! When quinine has the inherent quality to effect a cure, then from whence comes the necessity to believe Abdul Hakeem to be a physician for quinine to effect a cure? In the same way, when salvation is the consequence of belief in *Tauhid* [the Oneness of God], then why is it necessary for us to believe Muhammad^{as} to be a Prophet? Just as quinine delivers its benefit regardless of accepting X or Y as a physician, *Tauhid* does not stand in need of accepting someone as a Messenger and Prophet in order to deliver its benefit and in securing salvation.’

The Promised Messiah^{as} said:

I considered it prudent that instead of hearing objections about the prophethood of the Holy Prophet, peace and blessings of Allah be on him—we seek refuge with Allah—and questions about the necessity of belief [in the Holy Prophet^{as}], why not expel Abdul Hakeem from the Jama’at?¹

1. *Al-Hakam*, vol. 12, no. 22, p. 3, dated 26 March 1908

25 MARCH 1908

(During a walk)

Cause of the Devastation of Muslim States

Respected Doctor Khalifah Rasheed-ud-Din, Assistant Surgeon, mentioned the prosperous past of Farrukhabad and its downfall and destruction, and their palaces becoming ruins.

Upon this the Promised Messiah^{as} said:

It was the practice in the time of earlier kings that they would always have some godly people in their courts as well. Kings would work in consultation with them and would benefit from their prayers. This is not the case anymore. The condition of these Muslims has also become similar to that of the Children of Israel. In consequence of their evil deeds, God had abandoned them [the Israelites] too and they would not get any help [from God]. The same is happening nowadays. God Himself has pledged to help and assist Islam but there should be some [true] Muslim. The Muslims, in fact, are themselves becoming the target of God's wrath and punishment. How can they possibly be helped [by God]?

These few Muslim states of India which became the target of God's wrath would certainly have been safeguarded and helped by God if there had been even a little piety left in them. This punishment and decline that became their lot was the result of their own evil deeds. Consider how the Israelites faced defeat even in the presence of Moses^{as}. The reason for that, too, was

that their own condition was not fit to attract Divine help. In fact, Moses ^{as} had already told them not to fight at that time as neither the opportunity was right nor had the time yet arrived when they should receive Divine help.

Salah-ud-Din Yusuf ibn Ayyub

Salah-ud-Din was blessed with good fortune. He also observed *Salat* [obligatory Prayers] regularly. Therefore, God Almighty also helped him and conferred victory upon him in the most difficult of times and during the attacks of his opponents. The fact is that when a nation becomes corrupt and, turning away from God, leans towards the world and drowns itself in foul deeds, sin, and transgression, Allah the Exalted gives another nation dominion upon it by His own design.

The Right of a Mother

A Jama'at member inquired in his letter that his mother was displeased with his wife and wanted him to divorce her while he had no complaint against his wife—what should he do?

The Promised Messiah ^{as} said:

A mother's right is very great and her obedience is obligatory, but one should first inquire if there is something else behind her displeasure that may release him, under the command of God, from such obedience of his mother. For instance, if the mother's displeasure is because of some religious reason or because of her [daughter-in-law] observing *Salat* and Fasting, in such a case there is no need to obey the mother. But, in the absence of any such religiously lawful exception, she is liable for divorce.

The fact is that some women cause grief to their mother-in-law only out of mischief. They abuse, harass, and torment them even in trivial matters. A mother does not become displeased with her son's wife without a cause. In fact, the mother is the one who is most desirous of the success of her son's married life. She has special interest in it. She gets her son married—praying all the while—spending thousands of rupees with great eagerness. How can it even be imagined that she would quarrel with her son's wife without a cause and desire to ruin his household?

In such disputes, it is generally observed that often it is the mother who is in the right. It is also the ignorance and foolishness of the son that he says that his mother is displeased [with his wife] but that he is not. When his mother is upset, why does he say such words of disrespect that he is not displeased while his mother is? This is not a case of dispute between co-wives. If there is no religious reason for the dispute between his mother and his wife, why does he show such disrespect?

If there is some other reason or basis, it should be immediately rectified. If the mother is displeased for some issues concerning household expenditure and if he gives allowance to his wife for the household expenditure, then it is necessary that he should have expenses managed through his mother and hand over the entire management of the household to his mother. He should not make his mother dependent and subservient to his wife.

Some women appear to be very gentle on the surface, but deep down they sting grievously. Therefore, the cause [of friction] should be removed and the reason for the displeasure should be addressed, and the mother should be made happy. One should consider that if one makes the effort, even lions, wolves, and other beasts can be tamed and can become harmless; friendships can be cultivated among enemies if one makes

peace. Then what is the reason that the mother should be kept displeased?

Difficulties Faced by Co-Wives

The Promised Messiah^{as} said:

A man had two wives. After a dispute between the two, one of them left for her parents' home without the permission of her husband. The person came to me and asked if he should divorce her? I thought that these are very delicate matters and a co-wife has to endure rather great hardships. It has been seen that some women commit suicide because of their difficulties. Just as an insane person is not held accountable for his actions, similarly such women also are not accountable, and they deserve mercy because the difficulties that co-wives face can drive them to the brink of insanity.

The fact was that this person was himself a little more inclined towards his second wife and that wife also abused and pestered the poor woman. Eventually, she could not bear those hardships and felt compelled to leave. The man himself admitted that this, indeed, was the case and retracted his decision [to divorce her].

God Himself forgives such faults as well. Thus, He says in the Quran:

وَلَا تُحْمِلُوا مَا لَا طَاقَةَ لَكُمْ بِهِ¹

1. Burden us not with what we have not the strength to bear (*Sūrah al-Baqarah*, 2:287). [Publisher]

If something exceeds the human capacity and capability to bear, God, too, overlooks it.

Look at the incident of Hagar^{ra} which was also of a similar nature. She was the grandmother of the believers. The first time when she was expelled from her home, the angel called her and consoled her greatly and treated her benevolently, but when she was expelled the second time, her co-wife told him to leave her at a place where there was no food or water. Her objective was to let her [Hagar^{ra}] die and perish this way. Abraham^{as} did not wish to do this, but God told him that, okay, do as she desires and accept what Sarah says.

The fact is that God willed to manifest His might. This incident is recorded in detail in the Torah. When the child started crying due to extreme thirst, Hagar^{ra} kept running to the mountain back and forth, panicking in search of water. However, when she thought the child would not survive, she put the child down at one place and went to pray at the top of the mountain because she could not bear the sight of her child dying. At that time she heard a voice from the unseen, ‘O Hagar! O Hagar! Go see your son for he lives.’

When she returned and looked, the boy was alive and a fountain of water was flowing there. Now, it is the same well [i.e., the Well of Zamzam] whose water reaches all around the world and people drink it with great regard, respect, and reverence.

This entire incident stemmed from the mutual jealousy and stubbornness between co-wives.

Almighty God's Manifestation Occurs through the Existence of Prophets

The Promised Messiah^{as} said:

Allah's name is *Zaahir* [the Manifest] and also *Batin* [the Hidden]. He alone is Manifest and no one else is manifest. He reveals Himself to the world through Prophets. The manifestation of God Almighty takes place through the existence of Prophets. God is hidden prior to the advent of Prophets. People come to forget God and the world declares by its state of being as if God does not exist. The Prophets come to awaken the people from their slumber of heedlessness and God manifests Himself through them. This is precisely why the Prophets are called the ones who point to God. They cease to exist when God manifests Himself.

Look, until man ceases to exist with respect to his carnal passions and ego, even revelations and visions are useless because these things are transient and are not long lasting, and have no value or worth unless one loses himself in God.

The Secret of the Acceptance of Supplications

This also is precisely the secret of the acceptance of supplications. Until a person loses himself in God by abandoning his own desires, plans, and scholarliness, and unless he has total conviction and full confidence in God's ability to do anything and in God being absolutely Omnipotent and in His ability to hear and accept—till such time, the supplication is something that has no value.

Why don't philosophers believe in the acceptance of prayers? The reason is that they do not believe in the vast

powers of God and in His ability to bring into being the finest of fine and subtlest of means. They consider God's capabilities to be limited. They put their trust in their own knowledge and experience. Compared to their own experiences, even the thought that God exists does not come to them and that He can perhaps also do something. This is indeed the reason why, in serious illnesses, they sometimes declare definitively and categorically that the patient will not survive or will die in a certain period of time or in a certain manner. However, there are scores of examples that I have personally witnessed, and some cases I personally know that after their definitive and categorical declarations, God Almighty created provisions for those patients such that they ultimately survived. And sometimes it so happened that those patients whose death they had definitively and categorically decreed, became healthy and well, and met them on subsequent occasions and embarrassed them and their knowledge and predictions.

It is mentioned in a hadith: ¹ مَا مِنْ دَاءٍ إِلَّا وَلَهُ دَوَاءٌ [‘There is no disease for which there is no cure’].

I recall the statement of a famous physician who said that there is no disease that is incurable; it is the shortcoming of our knowledge and understanding that our knowledge has not yet fathomed it. It is quite possible that Allah the Exalted has created some provisions that can bring about a cure for someone whom we believe to be incurable, and he thereby may recover and become well again. Therefore, one should never make a definitive prediction. On the other hand, if one must give an opinion, he may say that this is what he suspects, but it is possible that Allah the Exalted may create a way out of this predicament and may cure the patient.

Supplication is a weapon that God has created whereby

1. *Mishkāt al-Maṣābiḥ*, Kitāb at-Ṭib wa ar-Riqā, Hadith 4514 [Publisher]

tasks that are considered impossible by man get accomplished, because there is nothing impossible for God.¹

The Grace of God Almighty

Haji Ilahi Bakhsh of Gujrat was in the presence of the Promised Messiah^{as}. He said that before his *Bai'at* [Pledge of Allegiance] into the Jama'at, he had a habit of using opium and hookah [smoking tobacco] for the previous fifteen years. Subsequent to the *Bai'at*, he became ashamed that he still had such bad habits, so he went out to a jungle and cried before God and prayed to Him. Then, he was able to give up both habits instantaneously without having any difficulty or suffering any ailment.

The Promised Messiah^{as} said, 'This is the grace of God Almighty.'

(*Before Zuhr Prayer*)

Heaven is Eternal and Hell is Temporary

The Promised Messiah^{as} said:

With regard to Heaven, Allah the Exalted has said,² that it is such a blessing which will not be terminated. If this were not the case, believers would always be scared of being expelled from it. On the other hand, this has not been said about Hell.

In fact, it is clear on the basis of the Hadith that there will

1. *Al-Hakam*, vol. 12, no. 22, p. 3-4, dated 26 March 1908

2. *Sūrah Hūd*, 11:109 [Publisher]

come a time when everyone will have exited Hell. This is also what the mercy of God Almighty demands. After all, man is the creation of God. God Almighty will remove his weaknesses and gradually, stage by stage, deliver him from the torment of Hell.¹

26 MARCH 1908

(During a walk)

The Profound Impact of Miracles Wrought by Moral Conduct

The Promised Messiah^{as} said:

If a man abandons arrogance and behaves with cordiality and affability, then this is a weighty miracle. The miracle of virtuous conduct always has tremendous impact in it. A tree is known by its fruit. The impact of truthful teachings and pure beliefs is manifested through one's morals.

Achievement of the excellence [of faith] consist of just two components: one, honouring the commandments of God; and, two, kindness towards God's creation. The first essentially

1. *Badr*, vol. 7, no. 13, p. 4, dated 2 April 1908

relates to one's heart and to God—no one can recognize it right away. The second pertains to people; the morals of a man that are visible from the very start. Therefore, excellence in morals is verily a magnificent and weighty miracle. Look, many examples can be found in the life of the Holy Prophet, peace and blessings of Allah be upon him, where people accepted Islam simply because of the excellence of his morals.

It is reported that once a polytheistic Christian guest came. The Companions^{ra} wanted to host him but the Holy Prophet^{sas} said that the Christian would be his guest and he would bring his meals. So, the Holy Prophet^{sas} took this polytheist to his home as a guest and treated him with great hospitality, serving him the very best food and providing him a pleasant place to stay and comfortable bedding to spend the night. The guest developed indigestion from overeating and kept relieving himself in the same room all night long and soiled the room and the bedding. Out of embarrassment, he got up early in the morning and left when it was still dark.

The Holy Prophet, peace and blessings of Allah be upon him, felt very sorry when he could not find him anywhere despite looking for him. The Holy Prophet^{sas} started washing the soiled sheets with his own blessed hands. And while he was doing this, the guest returned because he had forgotten a very precious cross of his. Upon seeing him returning, the Holy Prophet, peace and blessings of Allah be upon him, became greatly pleased and did not express any annoyance. Rather, the Holy Prophet^{sas} treated him with respect and courtesy, and graciously retrieved the cross for him. The man was so moved with this incident that he accepted Islam right there and then.

There are many other similar instances reflecting his high standards of moral conduct. The conclusion is that the miracle of sublime morals is a weighty argument of truthfulness.

All Islamic Wars were Defensive

It is extremely unfair that Islam is labelled as being cruel, whereas the fact is that those who criticize Islam unjustifiably out of prejudice, without due consideration and deliberation, are themselves being cruel. They refuse to accept, despite repeated explanations, that all the Islamic battles and conflicts were defensive in nature and, after unrelenting oppression and persecution at the hands of the disbelievers of Makkah, were meant to safeguard life and property. Muslims did not commit any act which was not committed and which had not been initiated first by the disbelievers. On the contrary, there were many heinous practices which were explicitly forbidden by the Holy Prophet, peace and blessings of Allah be upon him, on his own initiative because of his superior moral standards. For instance, the disbelievers had the most repugnant custom of mutilating the corpses of Muslims [martyred in battle]. The Holy Prophet, peace and blessings of Allah be upon him, strictly prohibited the Muslims from that despicable act.

This matter is mentioned in great detail and at great length in the Holy Quran, but one must possess the ability to ponder and maintain an impartial heart with the thirst for truth and justice. The Holy Quran has mentioned this issue very clearly:

وَهُمْ بَدَءُوكُمْ أُولَٰئِكَ مِرَّةً¹

Meaning that every mischief and conflict was first initiated by the disbelievers.

In fact, the Holy Quran has explicitly enunciated the principle that those who confronted you with the sword should be

1. And they were the first to commence *hostilities* against you (*Sūrah at-Taubah*, 9:13). [Publisher]

confronted with the sword, whereas those who refrain and do not participate in such battles, you too should not fight with them. Indeed, you may—by all means—be benevolent towards them and you must deal equitably with them. Accordingly, He says:

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ¹

Now, this is a point to reflect upon. Do any of those dire conditions exist today for which Holy Quran permits the waging of war? It is quite evident that we are not compelled or coerced in any matters of religion. On the contrary, everyone has been given full freedom. No one is waging a war for a religious cause, nor is anyone holding any male or female slaves. No one interferes with the performance of *Salat* [obligatory Prayers], Fasting, *Azan* [Muslim call for *Salat*], Hajj [the Pilgrimage], or other Islamic obligations. Then how can you justify waging jihad or taking slaves?

Parity between Men and Women

The Promised Messiah^{as} said:

Another objection that the Arya members raise out of obstinacy and stubbornness, is that Islam has not maintained parity

1. Allah forbids you not, respecting those who have not fought against you on account of *your* religion, and who have not driven you forth from your homes, that you be kind to them and act equitably towards them; surely Allah loves those who are equitable (*Sūrah al-Mumtahinah*, 60:9). [Publisher]

between men and women and has instead given preference to men.

The Promised Messiah^{as} continued:

Their prejudice and opposition to truth has made them blind. Do they not feel shame saying this? They should first look at their own selves and then decide with fairness. It is worth pondering that even if an Arya has forty daughters, he will need shamefacedly to send his wife to sleep with someone else, per his religion, so that he could get a son for his own deliverance; for, according to the teachings of Vedas there is no salvation for the one who has no son.

Now, let them be fair about the thing called parity. Forty or fifty or even an innumerable number of daughters cannot equal one son. The daughters—no matter how many they are—still cannot save their mother from this reprehensible and unnatural vile act. Until she begets a son, she will have to submit herself to Niyog. Now tell me, have they maintained parity between men and women?

Islam is a very pure religion and is totally compatible with human nature. It contains comprehensive and prudent guidance within it. Just as it mandates the need for a *wali* [guardian] for the *nikah* [Islamic marriage] of a woman, it has also stipulated the necessity for a *wali* for the purpose of divorce. Just as a woman is in need of her guardian for her marriage, she is similarly in need of a guardian for her divorce. If a woman cannot live and get along with her husband, she is permitted to seek a *khula* [divorce initiated by the wife] through a magistrate or the ruler of the time. The same magistrate or ruler of the time would be her guardian for divorce. There should be no other restriction or obstacle for her.

That leaves the issue of inheritance. In this regard, the Holy Quran has fixed the share of a woman to be half that of a man. The rationale in this is that she receives half from the estate of her parents and half from the in-laws. Besides, her husband is also responsible for her food, lodging, and her clothing and dress. In this way, a woman actually receives more than a man in some respects. These critics should show some decency and respect. They should first take a look at their own state of affairs before unleashing their tongues in criticism.

The Way to Lead a Life of Comfort

The Promised Messiah^{as} said:

It is stated in a hadith that, ‘People should not lament a tyrant, they should bemoan their own selves.’¹ You should not bemoan a king or a ruler. If you reform your own selves, the rulers would also become kind and compassionate. If someone’s ruler is cruel and callous, he should realize that his own conduct makes him merit this. What a pure rule it is that the Holy Quran has set forth:

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا يُقْوِرُ حَتَّىٰ يَغْيِرُوا مَا بَأْسَهُمْ²

When one has been indicted by God Almighty Himself, who can dare show him any favour and rescue him? Rulers mirror

1. *Mirqātul Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, Ali bin Sultan Muhammad al-Qārī, Part 7, p. 267–266, Kitāb al-Imārati wal-Qaḍā’, Hadith Number 3717, Dārul-Kutub al-‘Ilmiyyah, Beirut, Lebanon 2001. [Publisher]
2. Surely, Allah changes not the condition of a people until they change that which is in their hearts (*Sūrah ar-Ra’d*, 13:12). [Publisher]

God's wrath or mercy. If God is pleased, rulers become compassionate on their own. If God is displeased, then man has become deserving of punishment. No one can help!

Therefore, if you wish to live in comfort in this world, lean towards God and reform your own selves and become completely committed to Him; **مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهُ**¹ [‘He who becomes Allah's, Allah becomes his’].

There is a well-known proverb in Punjabi [language] which says, **جے توں میرا ہو رہیں سب جگ تیرا ہو** [‘If you will be devoted to Me, the whole world will be yours’].²

The truth, indeed, is that if God is pleased, everyone will be pleased with you. Pleasing God takes precedence. What a wonderful thing some of the wise people of Delhi said at the time of Nadir Shah's invasion: **شوئی اعمال ما صورت نادر گرفت** [‘It is our own foul deeds that have seized us in the form of Nadir’].³



1. *Rūḥul Bayān fī Tafsīril-Quran*, by Ismail Haqqi bin Mustafa, Juzw 7, p. 65, Tafsīr Sūrah Luqmān, verses 3–5 [Publisher]
2. These words were also revealed to the Promised Messiah^{as}; see *Tadhkirah*, edition 3, under 1903, p. 638 published by Islam International Publications Ltd., 2018. [Publisher]
3. *Al-Hakam*, vol. 12, no. 22, p. 7–8, dated 26 March 1908

29 MARCH 1908

(Before Zuhri Prayer)

Charming Advice

A well-respected gentleman who is one of the friends of Hazrat Hakeem-ul-Ummat [Hazrat Maulawi Noor-ud-Deen], may Allah be pleased with him, and is a resident of Rampur, was travelling to Kangra from Rampur. He also came to Qadian to see Hazrat Maulawi Noor-ud-Deen, may Allah be pleased with him. He met the Promised Messiah^{as} as well and mentioned that he did not like the intensity of summer heat and that he spent the entire summer from April to November in Kangra where he had some tea gardens. He indicated that he was going to leave the same day, as it was very hot and difficult for him to bear the heat.

The Promised Messiah^{as} said:

Allah the Exalted has not made any season without its benefits. You have shown your concern to save yourself from physical heat and have thought of the ways for comfort and ease. Why don't you stay here for a few days and think about ways of saving yourself from the heat that is felt by the soul?

My Work is merely to Supplicate before Allah the Exalted

Before the *Asr* Prayer, a person submitted a written account of his needs. The Promised Messiah^{as} read it and said, 'Alright, I shall pray for you.'

The person was a little perplexed and asked, 'You have not answered my request.'

The Promised Messiah^{as} replied, 'I have already said that I shall pray for you.'

The person said, 'Do you not give any amulets?'

The Promised Messiah^{as} said, 'It is not my practice to give charms and amulets. My job is only to supplicate before Allah.'¹

30 MARCH 1908

(*Before Asr Prayer*)

Life Insurance

The Promised Messiah, peace be upon him, had received a letter from Malik Maula Bakhsh stating that he was in a contract with a life insurance company for several years before the *Bai'at* and had paid nearly 600 rupees to the company. Hazrat Mufti Muhammad Sadiq presented the letter to the Promised Messiah^{as} and asked for his advice. Malik [Maula Bakhsh] Sahib had also written in his letter that he had pledged at the hand of the Promised Messiah to give precedence to his faith over all worldly matters, and if this issue was in conflict with religious teaching in any way, he would like to withdraw from it.

1. *Al-Hakam*, vol. 12, no. 25, p. 1, dated 6 April 1908

The Promised Messiah^{as} said:

I do not see any reason to justify it. He should accept whatever loss has been incurred and consider it as a loss in the way of Allah and repent from this sin for the future. Allah the Exalted is the One who gives reward. This, in essence, is a form of gambling.¹

31 MARCH 1908

(Before Zuhr Prayer)

The Need for Striving and Devotional Exercises

Pir Abdullah Shah, resident of Pind Sahib Khan, District Attock, is a respected deputy of Pir Mehr Ali Shah of Golara, who also has been given the authority by Pir Sahib to accept the Pledge of Allegiance on his behalf. He had been visiting Qadian for the past two or three days.

He very respectfully addressed the Promised Messiah^{as} today seeking the truth and to satisfy his heart and stated that: ‘The servants of God are accompanied by Divine Signs [in their support] and you, too,

1. *Al-Hakam*, vol. 12, no. 25, p. 1, dated 6 April 1908

have been sent into the world during this age by Allah the Exalted as His Appointee and Messenger. Thousands of your Signs have already become manifest, but because I am a resident of a far-off land, and have not partaken from any of those Signs the way that the members of your present community have, it is my humble request, therefore, that a Sign may be shown that could satisfy my heart and cause an increase in my faith.'

The Promised Messiah^{as} said:

The fact of the matter is that, on the basis of the teaching of the Holy Quran, I understand this issue as follows. On the one hand, Allah the Exalted outlines his attributes of benevolence, mercy, kindness, and favours, and describes Himself to be *Rahman* [Gracious]. And on the other hand, He says,

أَنْ كَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَأَى¹

and,

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا²

So here His blessings have been made contingent upon endeavouring and striving. Moreover, we also have the conduct of the Companions^{ra} as a great and noble example for us. Look and ponder upon the lives of the Companions^{ra}. Did they attain those lofty ranks merely by offering the routine Prayers? Of course not! Quite the contrary, in order to attain the pleasure of God, they did not care even for their own lives; they sacrificed their lives in the way of God like sheep and goats. Only

1. There is nothing for man *but the fruits* of his endeavours (*Sūrah an-Najm*, 53:40). [Publisher]

2. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

then were they able to attain that status. Most people, in my experience, are such that they expect to be granted those same lofty ranks instantaneously through some magical breath [of a mentor], thereby gaining access to the Heavenly Throne.

Who could there be who is greater than our Noble Messenger^{sas}? He was the Best of Men and the Best of Messengers and Prophets. When he did not do those things with the blow of his breath, then who else could there be who could do so? Consider all the toil he undertook in the cave of Hira. Only God knows how long he spent in his supplications and entreaties. He endured all manner of toil and trouble for self-purification. Only then did the bounty from God Almighty descend upon him.

The crux of the matter is, indeed, that unless and until a person brings a death and a state of annihilation upon himself in the way of God, no concern is shown from the other side. However, when God sees that a person has put forth his utmost effort and has brought 'death' upon himself in order to find Him, then He manifests Himself upon him, and blesses him, and elevates him by the show of His might. Behold, it is mentioned in the Holy Quran:

وَفَضَّلَ اللَّهُ الْمُجْتَهِدِينَ عَلَى الْقُودِينَ أَجْرًا عَظِيمًا¹

That is, those who sit—meaning those who are lazy and people of an ordinary type—are not equal to those who endeavour and strive in the path of God. This is a matter of experience and the same has been witnessed for a long time.

There are two kinds of people in the world. One kind of people are those who are, unfortunately, taught that there are indeed such *Auliya* and *Aqtab* [titles for saintly people] in the

1. *Sūrah an-Nisā'*, 4:96 [Publisher]

world who, with just one focused glance, can make a person rise to the rank of sainthood and they thus acquire the knowledge of everything, even of the Divine Throne.

The second kind of people are those who ponder over the Holy Quran, and honestly and sincerely endeavour and strive in the path of God to find Him. It is indeed these people whose ardent and sorrowful endeavours and attempts are not allowed to go to waste. Ultimately, it is for these people—who beg at the threshold of God with perseverance, and knock upon it with devotion and sincerity—that the door is opened. They are thus, in the end, made owners and heirs to the treasures of Divine bounties on account of their devotion, sincerity, true anguish, and genuine angst.

Look, God is not in need of anything at all. What concern would He have as to who ends up in Hell or in Paradise? If one ends up in Hell, it does not cause any harm to God and it does not benefit Him if one goes to Paradise. God has absolutely no personal gain or loss in it. Allah the Exalted says:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

Meaning that: ‘Do people think that God is satisfied by mere verbal declaration of faith by them even though their declaration has not yet been put to test to see whether they are indeed believers or not, and the truth or falsehood of their assertion has not yet become evident?’

Thus, the true and confirmed reality is that first one has to bring about thousands of deaths upon himself through adopting sincerity, devotion, and anguish. Only then does Allah show mercy and take a glance in his direction. Those who think that they will become a saint by some magical trick, and that

1. *Sūrah al-ʿAnkabūt*, 29:3 [Publisher]

they will become masters of heavenly treasures just through the blow of a breath, always remain deprived.

Once a man came to me and said that he was only looking for such a perfect man who could make him a saint instantaneously just by focusing on him once. I tried very hard to make him understand, but when he was not dissuaded, I told him to go searching to see if he could find any such spiritual guide or saint. After a long time, I met him again. He was in bad shape, as the saying goes, ‘Terrible condition, miserable days.’ I asked him if he had found the man he was searching for who could do all those things with the blow of a single breath. He was left speechless and could make no reply.

According to my belief, neither Allah the Exalted nor even His Prophet—rather, no one—has taught this approach. Consider how much effort was made by the Companions^{ra}. One who is doomed to waste his life cannot benefit from the Book of God [the Holy Quran]. You may read the Holy Quran and see for yourself. You will not find this mentioned anywhere in it that God Almighty can be pleased with someone who ignores and neglects what God has defined to be the paths of His pleasure. God is only pleased when the paths of His pleasure as defined by Him are followed. He has clearly taught us the prayer, *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ*¹.

Look, a mortal rewards another mortal upon becoming pleased with him. So won’t God come to love those who walk the paths of His pleasure in pursuit of Him? However, one needs to have the capacity to receive His blessings. How can mercy be shown to an infected boil that is filled with pus and foul matter?

You see, the Companions^{ra} fulfilled their obligation with regards to obedience and seeking God’s pleasure. They are an

1. Guide us in the right path (*Sūrah al-Fātiḥah*, 1:6). [Publisher]

excellent model and a sublime example. Look how they sacrificed their lives to prove this; they proved their utmost obedience and caused rivers of blood to flow. Then, see how He too became well pleased with their condition.

All the holy men and saints that have passed, spent their time in striving and endeavouring. Look, Baba Farid and indeed all the other *Auliya* and *Abdal* [terms for saints] reached these ranks by doing special spiritual exercises and hard spiritual labour for a significant period of time. They followed the example of the Holy Prophet^{sas} very stringently and comprehensively. Only then did their pride, false sense of fame, and misplaced arrogance depart from them. It is as if they passed through the eye of a needle. Such people must always pass through it. Only then do they come to be bestowed the ranks that they are. It is these people whose prayers find acceptance. Just as a physician's medicine does not work unless due precautions are observed, the same is the secret of acceptance of supplication. Supplications cannot produce any effect unless one is fully and perfectly pious, restrained.

People have concocted some false tales about some of the saints. Those false stories also become a very heavy obstacle and barrier for people, and cause many to stumble. Look, there is one such concocted tale with regard to Hazrat Sheikh Abdul Qadir Jilani, may Allah be pleased with him, that he transformed a thief who came in front of him into a great saint with just with one breath.

Remember it well! No one has reached any special and lofty rank without bringing a 'death' upon his own self and without fully following the *Sunnah* [practice of the Holy Prophet^{sas}].

Blessings Correspond to Capacity

However, it is also true that without the capacity for it, nothing can be achieved. Some people, by their very nature and aptitude, have been fashioned in such a way by Allah the Exalted and are endowed with such ability that base morals like arrogance, pride, conceit, ego, etc. depart from them quite readily. They become as if they are nothing and lifeless. Just as a seed mingles into the earth and becomes dust and then God makes it grow with His power, similarly, those people first lose all they have in the path of Allah. It is then that God brings them again back to life, and makes them grow and prosper, and enlarges their acceptance in the hearts of people.

Thus, one who endures all the tribulations which come from Allah the Exalted from time to time by way of trial, and does not set any specific limitations or conditions of his own, but leaves everything to God, such a one is shown by God, through His grace, all that is required to make his faith strong and robust, and he attains peace of mind. On the other hand, those who show obstinacy and wish to make God move according to their intentions, they are left deprived. And what does God care for such people! God is not in need of anybody. He has tens of millions subservient to Him. If one does not believe, so be it. He, too, is thrown in the group destined for Hell.

In showing a Sign, God Almighty is not subservient to the whims and desires of man. Bounties are contingent upon one's capacity. (مصفا قطرہ باید کہ تا گوهر شود پیدا) [‘A pure drop is needed to create a gem’]. A defective seed, even properly sown in the earth, will not grow and will not bear fruit. Similarly, the wretched ones who have been indicted for villainy, cannot be heirs to the bounties and Signs of God. Who can be better than the Holy Prophet^{sas}? Study the entire Holy Quran carefully and satisfy yourself that it is only by following the means that Allah the

Exalted has established for attaining the blessings that one can attain them. It is absolutely impossible for anyone to inherit the blessing of God by deviating from them.

Allah the Exalted says, ¹ **فِيهِمْ شَرِيْقٌ وَسَعِيْدٌ** that is, people, insofar as their capacities are concerned, are of two kinds. One is that group of people who have the ability to gather the provisions and perform the deeds that can absorb the lights of Divine bounties and blessings. They are called *sa'eed* [fortunate]. The others are those whose evil deeds and depraved nature become an obstacle in their progress and make them removed and cut off from virtuous deeds, Divine bounties, and blessings.

Behold, even now, a downpour of heavenly support and Signs is transpiring with great force, and a flood of progress is taking place. However, only those can enter it who have some share of good fortune in their souls. Villainous and unfortunate people, despite witnessing thousands of Signs, remain deprived of the blessing and the acceptance of the truth by entertaining satanic doubts even about them. This, indeed, is also the will of God that this distinction be maintained till the Day of Judgement—that some become fortunate due to their good fortune and capacity, and some become villainous because of their evil bent of mind. Thus, if it is the will of God Almighty that someone should be kept out of our Community, how can we guide him?

1. Then *some* of them will prove unfortunate and *others* fortunate (*Sūrah Hūd*, 11:106). [Publisher]

Signs are in the Hand of God

Look! Seeking the attention of God for some specific individual neither meets with the approval of God nor do His Messengers insist that some specific individual be guided. Rather, their supplications and anguish are for humanity at large. You see, miracles were similarly demanded from the Most Honoured Messenger^{sas} but what reply did Allah the Exalted give?

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ

Allah the Exalted has forbidden *iqtirah* [peremptory demand]. And experience shows that those who demand [a Sign], indeed always remain deprived of guidance because God is neither subservient to their whims and wishes, nor do they attain guidance. So look! Whenever Signs and miracles were asked for by way of a demand, they received the same reply:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۚ

Even now there exist thousands of Signs of God Almighty—too numerous to count. They are recorded in detail in my books. They should be examined to see whether they possess the awe of Divine glory and majesty and thus deserve to be accepted or they can possibly be attributed to a human being. Neither the Holy Quran nor the lives of any of the previous Prophets justify anyone demanding specific signs for his satisfaction and

1. And they say, 'Why has not a Sign been sent down to him from his Lord?' (*Sūrah al-An'ām*, 6:38) [Publisher]
2. Say, 'Surely, Signs are with Allah' (*Sūrah al-An'ām*, 6:110). [Publisher]
3. Say, 'Holy is my Lord! I am not but a man *sent as a Messenger*' (*Sūrah Bani Isrā'il*, 17:94). [Publisher]

conviction, because he is not satisfied and convinced with the Signs already provided by God Almighty by His own will and pleasure. Therefore, why am I asked a question which is beyond the precept of prophethood? It is not permissible at all. Just look at how those in the past who made demands and asked for miracles were dealt with. The same is applicable today.

I have not laid claim to Divinity. Signs are in the hand of God. He may show whenever and whatever kind He likes at His discretion. He is not bound and subservient to the wishes of anyone. I cannot see such a person ever succeeding. That same Holy Quran exists today. See what it says [about this point]. God has never been constrained, nor does He do this sort of thing out of being coerced. On the contrary, He can and does show Signs a thousand times greater than the expectations of those who demand them, but He does so when He pleases. He is not concerned with any specific person that if he, indeed, were to attain guidance, only then would His enterprise succeed.

You, too, are a Muslim. Have you found this kind of a narrative in the Holy Quran that someone requested a miracle as a demand and was shown one as well? It can never be shown that someone asked for it in this fashion and then received it. Thus, if this cannot be demonstrated, then it is audacious and disrespectful in a way, and a Muslim should refrain from it.

My response is the same as that of the Holy Prophet^{sas} when a sign was demanded of him, that the Signs are with God and He can show whatsoever He desires whensoever He desires. It is not for me to show signs. Thousands of Signs that have been shown by God are already on record. They all have one feature in common—they are not in response to a specific demand of anyone. Rather, they all have been shown by God of His own will and pleasure.

I doubt the very faith in Islam of a person who, being a Muslim, yet poses any question that is beyond the Holy Quran and the practice of the Messenger^{sas}. If a man has even a slight share of good fortune and rectitude and the thirst and true eagerness for seeking the truth is present in him, then why would he not reflect upon the Divine Signs and why would he not accept them? Have those Signs become stale that they do not value them and they say that they should be given what they demand?

Be warned! It is grave impertinence and disrespect. God is not in need of anybody. What does He care for anyone? It does not harm Him at all even if the entire world were to turn away from Him. He will never act subservient to, nor constrained by, the wishes of anyone.

The Need to Supplicate for Satisfaction

After *Zuhr* Prayer, the Promised Messiah^{as} called the aforementioned Pir Sahib again and addressed him with extremely gentle, kind, and loving words as follows:

The truth is that sometimes the condition of the heart of a person is clean and if God, who knows the condition of hearts, desires to lead him to guidance, He then instils special motivation and attention in the heart of His appointees for that individual and directs the attention of His appointee towards him through subtle revelation. However, this only happens when God Almighty knows the state of righteousness and true earnestness of the seeker. Thereby, it is understood that the query of the seeker has become acceptable for Divine attention. Therefore, you should pray to God Almighty for this

matter and make use of repentance and seeking forgiveness [from God]. It is quite possible that, because of your prayers, God Almighty may arrange such things that will provide the means for your satisfaction. There is no other recourse, as He is in need of no one whereas man is in need of Him every single moment and dependant upon His help alone.

The Promised Messiah^{as} left after this.¹

4 APRIL 1908

Appointees of God Possess Grandeur

Someone had sent a request to the Promised Messiah^{as} to the effect that the Chief of his area was interested in researching the circumstances of the Promised Messiah^{as}, and that it might be of benefit if he might send him something in writing on this subject directly.

The Promised Messiah^{as} said in response to that:

I do not like this kind of headache at all. If he is interested in an investigation of this nature, why does he not submit the request with his own hand? In fact, such people have a sort of concealed arrogance out of which they do such things. They

1. *Al-Hakam*, vol. 12, no. 24, p. 1-3, dated 2 April 1908

rule over their subjects and, by acting in this way, they want to rule over God too.

They do not realize that the appointees of God, being the reflection of God, possess grandeur. They are received in the presence of God but they stay aloof from people unless someone himself initiates contact with them and then God, too, should create a passion in their heart for such a one. Paying attention to someone artificially is a kind of idol worship as well. Appointees of God also consider it idolatry to single out one specific individual [for their attention], because arrogance of the very subtlest kind is found in such people.¹

7 APRIL 1908

(10:30 am)

**Conversation with an American Couple
concerning Christianity and the Veracity
of the Promised Messiah's Claim**

On 7 April 1908, an American couple, who said they were residents of (Chicago) USA and were travelling from country to country for the purpose of tourism, had come to India as well to learn about its

1. *Al-Hakam*, vol. 12, no. 29, p. 2, dated 22 April 1908

indigenous political and religious environment. They arrived in Qadian from Lahore at about 10 o'clock, accompanied by a Scotsman. They were cordially received in the offices located under Mubarak Mosque and since they had requested a meeting with the Promised Messiah^{as}, he also came there. The conversation, conducted through the interpreter, proceeded as follows:

(Initially Deputy Ali Ahmad and later Mufti Muhammad Sadiq worked as interpreters.)

QUESTION: We have heard that you had issued some challenge to Mr. Dowie. Is this correct?

ANSWER: Yes, it is correct. I did challenge Dowie.

QUESTION: What was the basis for your challenge?

ANSWER: Dowie had claimed that he was a Messenger of God and God had informed him through revelation that Jesus was the Son of God and was, indeed, God himself; that Jesus himself had given him this revelation in his capacity as God; that Islam would (God forbid) perish; and that Muhammad^{sas} was (God forbid) a false prophet.

God had informed me through His revelation that Jesus was neither God nor the Son of God, that he was only a pious man and a Messenger, and that Dowie is false in this claim of his being a Messenger; for, it is absolutely impossible that two Prophets exist at one and the same time sent by the very same One God, yet who are diametrically opposed to one another and are treading opposing paths. As this would have resulted in chaos in the world and the distinction between truth and falsehood would have been lost, I challenged him so as to settle the issue of who is truthful and who is the imposter.

Although there are many in this world who believe Jesus to be the Son of God and even the One God [Himself], their condition is not so pitiable because those concepts and doctrines are based only upon longstanding erroneous and fabricated narratives and tales, and those people are following traditional accounts. In contrast, Dowie imputed a lie to God with this claim of his. He had, thus, attempted to mislead the masses through attributing a false claim to God. He actually used to say that God had personally informed him of it. He was misguiding people by proclaiming—in his capacity as a ‘prophet’ of God—that Jesus is the Son of God and God. This is indeed the reason why I gave him the challenge to resolve this.

QUESTION: Dowie had made a false claim as he could not prove his truth. And it is written in the Bible that false prophets would appear in the Latter Days. This being the case, what is the proof of the truth of your claim?

ANSWER: The Promised Messiah^{as} said: ‘Where it is written in the Bible that there would appear many false prophets, the coming of a true Prophet is not negated there. It is not written that the true Prophet would not come. On the contrary, appearance of false prophets itself implies that there would also be, among them, a true one.’

QUESTION: Jesus raised the dead. Thus, it is proven that a person¹ was raised. And the Bible was recorded in written form very soon after the death of Jesus. And the raising of the dead by

1. No name was mentioned here, but it is most likely in reference to the account of Lazarus in the Bible. See John 11:43–44. [Publisher]

anyone else is not proven. Therefore, this testimony is enough proof and evidence of his claim.

ANSWER: The Holy Quran also mentions the raising of the dead at the hands of the Holy Prophet^{sas}. But we believe that the raising of the dead by the Holy Prophet^{sas} was in a spiritual sense and not in a physical sense. Similarly, we believe that the raising of the dead by Jesus^{as} was also in a spiritual sense and not in a physical manner. Moreover, this phenomenon is not peculiar to Jesus^{as} alone. It is written in the Bible that Prophet Elijah also raised some of the dead. In fact, he far excelled Jesus^{as} in the matter. Even if we concede it as a remote possibility that the Bible refers to the raising of actually dead people, then we are forced to accept Prophet Elijah as a God too. So what distinction of Jesus is there in this? And how is it the differentiating feature? In fact, it is written about the Prophet Isaiah that the dead would come to life just by coming in contact with his body.

It is clearly evident from all these accounts that are recorded in the same Bible that raising the dead cannot be an argument for the Divinity of Jesus^{as}. But if it is accepted as proof, then why should others who surpassed Jesus in this work, not be accepted as Gods as well? Why should Divinity be restricted and reserved solely for the person of Jesus?

In fact, in my view, the miracle of Moses^{as} in converting his staff into a snake, is far greater than raising the dead. The dead and the living have some similarity and likeness because it is the same person who was alive not long ago. One can argue that perhaps the dead person had some possibility of being revived. In contrast, a snake has no similarity or relationship with a staff. A staff is of the nature of a plant and a snake is a snake. Thus, for a staff to become a snake is a far more amazing phenomenon than bringing the dead back to life. Therefore, Moses^{as} should

be accepted as a greater God. The truth and reality is, however, that I do not subscribe to the notion that those who were really dead were brought back to life.

QUESTION: Jesus is eternal and everlasting. He is still living and is sitting on the right hand of God at this moment. No prophet has come after him having these distinctions.

ANSWER: I absolutely reject the notion that anyone can raise the physically dead, as is said in the Holy Quran:

فَيُسَبِّحُ الرَّبِّ قُلُوبُهُمْ عَلَيْهِمُ الْمَوْتُ. ١

And as far as your claims are concerned, I cannot accept them without evidence. In addition to him raising the dead, his being himself eternal and everlasting, being still alive, and being now seated on the right hand of God, these are all further claims in support of which you have not presented any evidence. Instead of providing evidence, you have proceeded to make another claim.

I believe Jesus^{as} also to be a Prophet of God like other Prophets. I accept that those who are true and sincere in the way of God, have a place of nearness to Him. Just as God has used the word 'sons' for those who are His servants and sincere to Him; in this way, Jesus^{as} is included among them. Jesus^{as} did not have any great power that other Prophets did not have, nor did he have anything new which others were lacking. If Jesus^{as} had the power to raise the physically dead, then even now some follower of his should demonstrate it by raising the dead. Let us

1. Then He retains those against which He has decreed death (*Sūrah az-Zumar*, 39:43). [Publisher]

set aside the raising of the dead—let such a one show any sign in competition with me.

Look, a man can advance in [spiritual] degrees within the scope and form of a man, not that he can also become God. When it is absolutely impossible for him to become God, why provide an example that he cannot benefit from? Human beings need a human example. And they always come to the world from God in the form of Prophets. What is not needed is God as a role model. It cannot be emulated as it is outside and beyond human capability.

I am perplexed. Did God desire human beings to become God and is that why He chose to send God as a role model? Even more peculiar is that he [Jesus], despite being God, suffered so much humiliation and ignominy at the hands of the Jews. He could not overpower them. Instead, he was prevailed upon.

QUESTION: What are the arguments for the veracity of the claim that you have made?

ANSWER: I am not any novel Prophet. Hundreds of Prophets have come before me. The Prophets who are mentioned in the Torah and whom you believe to be true—the arguments that exist in support of their truth and of their being Prophets and appointees of God, you should present those and those same arguments will prove the veracity of my claim. The arguments by which any true Prophet can be accepted are those very arguments that support my being true as well. I, too, have come in the manner of the Prophets.

QUESTION: No! We would rather hear from you those arguments which convinced you of your veracity. Moreover, how did you know that you are a Prophet?

ANSWER: God Almighty has given me this knowledge by speaking to me. Those who come from God Almighty are accompanied by Divine Signs which are bestowed upon them in the form of powerful prophecies reflecting the Omnipotence [of God] and contain [news of] the unseen. No enemy can succeed against them. Despite their weakness, helplessness, lack of resources and means, and lack of friends and helpers, victory is ultimately theirs, whereas every mention and sign of those who oppose them is erased completely.

Out of thousands of Signs, the incident of Dowie, which transpired in your own country, should be sufficient for you should you ponder upon it. He claimed that Jesus was God. On the other hand, my God revealed to me that Jesus was not God—he was merely a humble human being. I corresponded with him about this issue but he did not withdraw his claim.

After receiving the news from God, I eventually prophesied his death and misfortune that had to be fulfilled during my lifetime, and it did transpire accordingly. He perished in terrible ignominy and misfortune during the lifetime of the truthful one in conformity with the prophecy. Now, a reflective mind and a receptive heart is needed to ponder whether this prophecy does or does not deserve to be believed as having a Divine origin or is it some human contrivance.

Secondly, your coming here is itself a Sign in my favour. Had you been aware of it, you might have had distress and hesitation about coming here. Indeed, your travelling such a long distance and coming to this small town is also in accordance with a prophecy, and is a Sign and proof for my truthfulness. Qadian and America are worlds apart!

Set aside 'raising the dead,' even a leper could not be cured. Jesus could not heal even a leper—what does it say about him raising the dead! Those things happened thousands of years ago. God only knows how much those accounts have been adulterated. They now remain as mere stories and fables. Had there been any evidence of their veracity or had there been any relics of their truth, there might have been some way of accepting them. Now they are just talk and mere claims. On the other hand, I present a contemporary and living example.

QUESTION: Anyone could have guessed the end of Dowie as he made a false claim. And it is a straightforward thing that a false claimant gets disgraced. We have come here because of the magnitude of your lofty claim to see the kind of person you are who has made such a grand claim. We have not come to become a Sign for you.

ANSWER: The Promised Messiah^{as} said:

If you considered Dowie to be what you now say he was and knew that he was an imposter in his claim and that he was imputing false claims to God—was it with this conviction that you people gave him gifts worth hundreds of thousands of dollars and sent him expensive presents from far-off places, and bestowed tremendous prestige upon him, and more than 10,000 became his followers? It is strange that one would give such honour and acclaim to—and sacrifice his wealth and life for—someone despite being convinced that he is an imposter.

For the second issue [raised in your question] they should be apprised that there was a time when not a single person was acquainted with me. No one even knew of my existence. There were very few people who might have been familiar with the

name of ‘Qadian’ at that time. I did not receive even a letter from anyone. I was in a state of anonymity. It was in that period that I received the following revelation from Allah the Exalted:

يَأْتُونَ مِنْ كُلِّ فَجٍّ عَمِيقٍ

[‘People will come to you so that the track will become deep due to excessive travel.’]

And

يَأْتِيكَ مِنْ كُلِّ فَجٍّ عَمِيقٍ. وَلَا تُصَعِّرْ لِخَلْقِ اللَّهِ وَلَا تُسْنَمِ مِنَ النَّاسِ

[‘Help will come to you by every distant track. Do not turn away from Allah’s creatures and be not fatigued by people.’]

There were some revelations of the same theme in the English language as well, although I am totally unfamiliar with the English language. These are tidings from a time when there were no indications that they could come true. Those who saw and know my circumstances of that time can appreciate that no one could expect or even imagine the possibility of such things under those conditions. Moreover, after these revelations, everyone—that is, my own people and others like the Christians and Hindus etc.—became my enemies. Despite all these things, the support of Allah the Exalted always stayed with me and He helped me in such wonderful ways that now there are 400,000 or perhaps even more people with me.

They come from far-off places. Gifts and presents and cash and materials that were promised in the revelation of God Almighty were all fulfilled and continue to be fulfilled. Prophecies should be examined with all their details in the perspective of the time and circumstances prevalent at the time the prophecies were made, and then one should see their end as to

how emphatically and majestically they were fulfilled. Show an example of this in the life history of someone who fabricated lies against God. If you refuse to accept this prophecy of mine, then show a precedent where someone who had fabricated lies against God and achieved such a rise without having the support and help of God.'

Abdus Salam, the son of Hazrat Mufti Muhammad Sadiq^{ra} was standing close to the Promised Messiah^{as}. The Promised Messiah^{as} held his hand and presented him to the guests and said: 'Explain it to them that if, for example, this boy makes a prophecy today in his present state that he would live to be seventy years old, or that hundreds of thousands of people would come from far-off places to see him, or he foretells news of some other major event—then would such prophecies be credulous given his present circumstances? Or if, suppose, all that he said in this condition came to pass at some point in time, would anyone dare call him a liar? Or would anyone have the right to say that he achieved it due to some human planning and contrivance?

After this much discourse of the Promised Messiah^{as}, they conceded that prophecies can serve as a proof to validate a claim.

QUESTION: We would like to hear some other arguments too.

ANSWER: The Promised Messiah^{as} said: 'Another argument is the acceptance of prayers.'

At this time Sahibzadah Abdul Hayye, the son of Hazrat Hakeem Maulawi Noor-ud-Deen, may Allah be pleased with him, was also present near the Promised Messiah^{as}. Hazrat Hakeem Noor-ud-Deen

moved him forward and the Promised Messiah^{as} held him by the arm and presented him to the guests and said:

There was an adversary of Maulawi Sahib. He had claimed that Maulawi Sahib was *abtar* [one without issue] and had even issued a public announcement to the same effect. Thereupon, I prayed and my prayer found acceptance in the presence of God and I was informed that a son would be born and his distinction would be that he would have pustules on his body. This took place six years before his birth. Thus, by the grace of God, a son was born and he developed pustules on his body whose scars are still there. Besides this, there are thousands of other examples of acceptance of my prayers.

QUESTION: What is the purpose of your advent and now what is expected to happen in the future?

ANSWER: The Promised Messiah^{as} said: ‘The purpose of my advent is to rectify the errors (whether they relate to practice or doctrine) that have developed in Christians, Hindus, and Muslims. You yourself should inform us whether you think Christianity in Europe is in its original form, or whether the Christians are following even a single speck of the teachings of the Torah or *Injil* [Gospel]. What is the practical lifestyle of the whole of Europe saying to us? Do these people, in their hearts, even believe in God? Do they even have any fear of God?’

(In response to these statements, the guests unequivocally admitted that neither the teachings of the Torah were being followed in reality nor was the practical condition of Europe commendable.)

The Promised Messiah^{as} said:

I have been informed by God that Jesus^{as} was a chosen servant of God and a Prophet. It is not that he was the only such example and then God did not bestow His blessing on anyone and closed the door of such blessings forever. Rather, the God whose majesty is sublime and who is the only God of all nations, has bestowed His blessings upon all nations as well.

Look, the Torah has been abandoned. Its teaching are not heeded at all. Thousands of errors have found their way into it. Disrespect is shown to the lofty status of Jesus^{as} by making him God unjustifiably. Was it not enough that he should have been accepted and followed as an elect of God, and his example and his character were adopted by following in his footsteps?

It is not for man to become God—so why would he be given such examples? When an example is provided to someone, the purpose of the one who provides the example is to invite people to try to emulate the example. And it is also implied that it is within the capacity of the person to make progress according to the example provided. God is the Creator of human nature and has full knowledge of human faculties.

God knows He has not endowed human faculties the ability to become God—so how did He make such an egregious error that He obligated man to do something that He had not given man the capacity to accomplish? Would this not be manifest injustice?

Man has the ability to progress to the rank of Messenger and Prophet, as this is within human capacity. Therefore, if Jesus^{as} was God, his advent becomes futile. However, if he is accepted as a Prophet and a Messenger, it becomes purposeful.

Moreover, this [‘Divinity’ of Jesus] is an affront and insult to God Almighty because it means God was miserly. He appointed only one individual to be the manifestation of His

glory, He confined His bounties only to Jesus^{as}. Think about it—is it a compliment or is it an affront to a king to say that he only has one subject? How would it be complimentary to say that the beneficence and favours of this king are confined only to one individual? Moreover, why did God Almighty restrict His bounties to the Israelites while there were tens of millions of His servants present in different countries of the world?

Look, even stagnant water ultimately spoils. Due to admixture with sludge, it develops a foul odour. To falsely accuse God that His blessings and bounties are restricted and limited only to one specific nation, is an affront and disrespectful to the glory of God.

What is the benefit of making Jesus into a God anyway and how does it enhance his glory? On the contrary, it is disrespectful and an affront to him. Manliness would be to do what he did, and to demonstrate—by acting upon his teachings and by setting a noble example—that he was indeed himself a great man and that his breath had the effect of purifying [the soul] and his teachings had the strength to guide people to the highest level. What is the benefit of exaggeration in verbal praise? Moreover, was the effect of his teachings limited to his own time or does it still exist? If it does, where and in which country?

It is regrettable that if Jesus^{as} were to return now, he could not even recognize these people. I have love for him. You probably don't have love for him because you don't know him. I, on the other hand, have seen him many a time. In fact, I know that there is disagreement and discord among your own selves. There are some sects among Christians even to this day who do not consider Jesus^{as} to be God. They only believe that he was an esteemed Prophet of God. This is what is established by the Holy Quran as well. So, when there is division within your own home [on this point], why not adopt the path that leads

to peace? And why is that path not abandoned which by all accounts has proven to be perilous?

As for what lies in the future for this world, I consider it sufficient to say that the world shall not remain in its present state. A momentous change and revolution will take place in it.

QUESTION: In what way have you seen Jesus? Have you seen him in a physical form?

ANSWER: The Promised Messiah^{as} said: ‘Yes, in the physical form and in a fully awake state.’

QUESTION: We, too, have seen Jesus and see him but that is in the spiritual sense. Did you see him in the same way that we do?

ANSWER: No, I have seen him in the physical form and seen him while awake.

After this discourse, the Promised Messiah^{as} said: ‘Tea is ready for them. They should be served the tea.’

This is how the gathering ended. The English guests expressed their gratitude and after having some snacks and tea, went to see the school. There, a senior class student, Muhammad Manzur Ali Shakir, melodiously recited a few verses of *Sūrah Maryam* as this was time for the study of the Holy Quran [in the school]. The guests enjoyed the recitation of the Holy Quran and subsequently left for Batala.

While having the snacks at the dinner table, they asked Hazrat Mufti Muhammad Sadiq^{ra} as to what would happen after the demise of Mirza Sahib [the Promised Messiah^{as}]. Mufti Sahib replied, ‘Whatever

will be the will of God and whatever always happens after the death of Prophets—the same shall happen after his demise.’¹

11 APRIL 1908

(During a walk)

Reply to an Objection Concerning the Prophecy about Mirza Ahmad Baig

Some critic had sent a letter to Hazrat Maulana Maulawi Sayyed Muhammad Ahsan in which he had criticized the prophecy concerning Mirza Ahmad Baig. Maulawi Sahib mentioned it at the time of the walk.

The Promised Messiah^{as} said:

One should first ask such a person whether he even subscribes to the *Kalimah* [Islamic creed]² or not, and whether he even

1. *Al-Hakam*, vol. 12, no. 26, p. 1–4, dated 10 April 1908

2. From *Badr*: The Promised Messiah^{as} said: ‘To me, this person seems to be a hidden, semi-apostate. After witnessing thousands of lustrous Signs, he still sees only darkness. It is the fault of his eyes. He may soon lose faith even in the Holy Prophet^{sas}, if he starts to have such doubts’ (*Badr*, vol. 7, no. 16, p. 4, dated 23 April 1908).

believes in the Holy Prophet^{sas} and the Prophets before him or not?

I am baffled at the condition and mindset of such people that they witness thousands of Signs. They neither care for them nor benefit from them, yet they are eager to raise an objection when they fail to comprehend out of their weak understanding and wisdom, the true import of a matter that is susceptible to interpretation. If they are asked what use they have made of thousands of clear Signs that are on record, they have no answer. The issue they criticize due to their lack of knowledge is in conformity with the practice of God, and no Prophet has been dealt with differently [by this practice of God].

What peril his faith is in who denies this practice of God! He does not just criticize my prophecy, he falsifies even the Holy Prophet^{sas}. In fact, this necessarily implies rejection of all Prophets.

Consider the incident of the Treaty of Hudaibiyyah of the Holy Prophet^{sas} in which many of the senior Companions^{ra} faltered. However, God saved them by lending them a helping hand. Even Hazrat Umar, may Allah be pleased with him, was involved in it. Another incident was when the Holy Prophet^{sas} said that Abu Jahl would accept Islam.¹ Besides these, there is the matter of twelve thrones for the twelve disciples of Jesus^{as}; the matter of the tribe of Prophet Jonah^{as}. A similar incident is also found in the life of Moses^{as}.² I wonder what other things such a person would dispute even though he is called a Muslim.

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1. From *Badr*: It was shown with regard to Abu Jahl that he had received a bunch of grapes of Paradise. Yet, he did not accept Islam (*Badr*, vol. 7, no. 16, page 4, dated 23 April 1908).
 2. From *Badr*: Allah the Exalted had promised Moses that he would become the owner of this land, but it took many years for this to happen (*Badr*, vol. 7, no. 16, p. 4, dated 23 April 1908).

It is absurd to reject something simply because you fail to comprehend it.

One leg of this prophecy of mine was broken in accordance with the prophecy, right away. This caused fear to descend upon them. They repented by giving alms and charity, by showing their submission and humility in so many other ways, and by shedding tears and crying. Thereupon, God Almighty also turned to them in accordance with His practice.

Look, there was no precondition in the promise of destruction that was given by Prophet Jonah to his people and the wording was clear and explicit that (after forty days), destruction would descend upon them. Thus, when the suspension of an unconditional and definitive prophecy with repentance, anguish, shedding of tears, and wailing is in conformity with the practice of God, then why is a conditional prophecy criticized? It had the following clear words:¹

تُؤَيِّنُ تُوْبِيْنَ فَإِنَّ الْبَلَاءَ عَلَى عَقَبِكِ

[‘Repent, repent, for mischief is pursuing you!’]

Hazrat Sheikh Abdul Qadir Jilani, may Allah be pleased with him, writes in his book, *Futuhul-Ghaib*, قَدْ يُوعَدُ وَ لَا يُؤْفَى—meaning that there are some promises of God Almighty that are not fulfilled. The Holy Quran also mentions of *mutashabihat* [verses susceptible to differing interpretations]. Such *mutashabihat* help distinguish a believer from a disbeliever. They are an instrument to set apart the concealed apostates and

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1. From *Badr*: From which it is clear that all things will be averted by repentance and by the death of Ahmad Baig, the fear that has overwhelmed them became the means of averting one part of the prophecy. The fact of the matter is that after showing a thousand Signs, God also shows Signs with such circumstances as become a means of distinguishing the hypocrites (*Badr*, vol. 7, no. 12, p. 4, dated 23 April 1908).

hypocrites. The world would not have been the same if there were no *mutashabihat*. It is the way of a hypocrite that he fails to see the river flowing and fails to draw any benefit from it. Instead, he is drawn towards the dried sticks and straws, and [consequently] becomes an apostate.

They would have had an occasion to criticize if I had presented something outside the things common to previous Prophets, and had presented something new on my own accord. It is mentioned in the Holy Quran that:

لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ¹

How can he be guided who has never stayed in my company and heard my discourses, nor does he have the ability to evaluate them by comparing them with the standards of other Prophets²?

In this era, God has amassed such a rich treasure of mighty Signs, and has furnished such means that even a 100,000 Prophets could prove their prophethood if they wished to do so. In earlier times, there were neither such pressing needs nor such means and resources. If powerful Signs and manifest miracles are shown right with the advent of a Prophet, faith would no longer remain faith—it would merely be an acknowledgement of a manifest reality. There would remain no basis for reward and higher ranks. If clear successes and victories are achieved right at the outset, the corrupt, the wicked, and the

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1. If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire (*Sūrah al-Mulk*, 67:11). [Publisher]
 2. From *Badr*: Therefore, the end does not seem good (*Badr*, vol. 7, no. 16, p. 4, dated 23 April 1908).

sinful would have been the first to join the Prophet^{sas}.¹ There would remain no way to distinguish between the truthful and the imposter, or between the sincere and the hypocrite. In that case, there would be—God forbid—no assurance.

Look, Hazrat Abu Bakr, may Allah be pleased with him, recognised the Holy Prophet, may peace and blessings of Allah be upon him, due to his sound judgement and light of faith. Did he ask for a Sign? Of course not! He accepted the truth of the claim of the Holy Prophet^{sas} with great conviction and steadfastness simply on the basis of the initial events of the life of the Holy Prophet^{sas}.

It is the Prerogative of God Almighty to Make a Khalifah after a Prophet

Sufis have written that, before all others, truth is instilled by God in the heart of the person who is to become the Khalifah [Successor] of a saintly person, a Messenger, or a Prophet of God. There is a quake that rattles the world at the death of a Messenger or spiritual leader, and that time is extremely perilous. And God effaces it through a Khalifah and the work is stabilized and realigned through that Khalifah.

Why did the Holy Prophet^{sas} not appoint a Khalifah after him? The secret behind this was this very point that he knew full well that Allah the Exalted would Himself appoint a Khalifah, as this, indeed, is the prerogative of God Himself and that there is no error in the choice of God. Accordingly, Allah the Exalted

1. From *Badr*: If all Signs were equally bright, unequivocal, and corresponding to the wishes [of the detractors], even Abu Jahl would have come to believe. But he was evil spirited and Allah did not desire that he should join such a pure group (*Badr*, vol. 7, no. 16, p. 4, dated 23 April 1908).

made Hazrat Abu Bakr Siddiq, may Allah be pleased with him, the Khalifah for this work and truth was instilled in his heart before all others.

Hazrat Maulana Sayyed Muhammad Ahsan submitted that this same subject is indeed also mentioned in the revelation of the Promised Messiah^{as}:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكَ الْمَسِيحَ ابْنَ مَرْيَمَ

[All praise belongs to the Allah who has made you Masih Ibn-e-Maryam (the Messiah, Son of Mary).]

Similarly, in *Ayat Istikhlaf* [Quranic verse about *Khilafat*], Allah the Exalted has pointed to Himself, لَيَسْتَخْلِفَنَّ [‘He will surely make them Successors’] and لَيُمَكِّنَنَّ [‘He will surely establish’] and not the Messenger for this task.

The Promised Messiah^{as} said:

In one of the revelations, Allah the Exalted has also named me *Sheikh* [Revered]:

أَنْتَ الشَّيْخُ الْمَسِيحُ الَّذِي لَا يُضَاعُ وَقْتُهُ

[‘You are the revered Messiah whose time shall not be wasted.’]

And in a different revelation, it is said:

كَمِثْلِكَ دُرٌّ لَا يُضَاعُ

[‘A jewel like you cannot be wasted.’]

These revelations provide clear proof of my success.

A Believer is a Community in Himself

Hazrat Maulana Sayyed Muhammad Ahsan mentioned another letter. The Promised Messiah^{as} said:

Whenever I receive a letter of this kind saying that he [the letter writer] is alone, I become fearful for his faith. A believer is a community in himself. A believer never remains alone. God does not let a person who has perfect faith in God remain alone.

There is Sin in Marrying a Girl to a Non-Ahmadi

The Promised Messiah^{as} said:

There is no harm in accepting a girl in marriage from non-Ahmadis inasmuch as it is permitted to marry the women of the People of the Book. In fact, it is beneficial in that one more person attains thereby to guidance. We should not give our girl in marriage to a non-Ahmadi. If you can, you may take [one from them]. There is no harm in taking one, but there is sin in giving one.

Excessive Love for the World Causes Loss of Faith

The Promised Messiah^{as} said:

There are some who fall under the purview of **يَكْفُرُ بِآيَاتِهِ**¹.

1. Who concealed his faith (*Sūrah al-Mu'min*, 40:29). [Publisher]

They are unable, as yet, to declare their faith due to certain valid, albeit very private, reasons. Nonetheless, they are not ¹لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ. They have expressed to you their faith and the sincerity of their devotion. Such people are not culpable.

And then there are those people who present themselves as not being from among those who declare me to be a disbeliever—these people should make a public announcement stating that they are not from among those who declare me to be a disbeliever and that they dissociate themselves from those who call me a disbeliever etc. In fact, they should also write that those who declare me to be a disbeliever are themselves disbelievers, in accordance with the hadith² of the Holy Prophet^{sas}, due to having declared a Muslim to be a disbeliever. Notwithstanding, it is not the way of the believers that they should come to us quietly and pretend they are one of us, and when they go to the opponents, they become one of them.

I do not have the knowledge of the unseen so as to know the state of one's heart. This avenue is available to them by which they can become—if they do not have the affliction of hypocrisy in their hearts—a distinct community by dissociating from those who call me a disbeliever. However, if their case is akin to:

فِي قُلُوبِهِمْ مَّرَضٌ أَفْزَادَهُمُ اللَّهُ مَرَضًا³

and they, indeed, have the fire of hypocrisy in their hearts, their affliction will increase even more by this method and will become exposed.

1. *Belonging* neither to these nor to those (*Sūrah an-Nisā'*, 4:144). [Publisher]

2. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Adab, Hadith 6103 [Publisher]

3. In their hearts was a disease, and Allah has increased their disease to them (*Sūrah al-Baqarah*, 2:11). [Publisher]

The fact of the matter is that, at times, the overwhelming love of this world can also strip one of his faith. It is a dangerous and toxic affliction to become excessively engrossed in worldly affairs and to assign so much importance to worldly matters so that no concern is left for religion, faith, and the Hereafter. This age is the one about which the Noble Messenger^{sas} said, ‘Go to the tops of mountains or cling to the tree trunks and try to save your faith from the perils of that age in any way possible.’ Therefore, if an Ahmadi has no other Ahmadi close to him, he should offer the *Salat* [Prayer] by himself under these trying times and should try and supplicate that God might make him a community.

Sometimes it is Necessary to be Stern

The fact is that a believer ought to show deference to the status of people even while preaching the Faith. He should not be harsh and rude if the occasion demands gentleness. However, it is a sin to be gentle when success does not seem possible without sternness.¹ [Persian proverb:] گر حفظ مراتب نہ کنی زندگانی [‘If you do not pay due regard to the status of people, then you are faithless’].

Look how manifestly a confirmed disbeliever Pharaoh was, yet Moses was admonished ²فَقْرَأْ لَهُ آيَاتِنَا. There is also a similar commandment for the Noble Messenger^{sas} mentioned in the Holy Quran:

1. From *Badr*: It is not appropriate to deal gently with a critic who persistently raises objections despite adequate explanations (*Badr*, vol. 7, no. 16, p. 4, dated 23 April 1908).
2. Address him both of you, with gentle words (*Sūrah Ṭā Hā*, 20:45). [Publisher]

وَأِنْ جَنَّحُوا لِلْإِسْلَامِ فَاجْتَنَحْ لَهُمَا¹

Thus, he is commanded to be gentle and kind towards believers and the Muslims. The condition of the Messenger of Allah and his Companions, may Allah be pleased with them, is also described to be exactly like this:

مُحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ²

Similarly, at another place, the Holy Prophet^{sas} has been addressed and directed to confront the hypocrites and the disbelievers firmly. Thus, He says:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ³

In short, it is clear from these verses that even God Almighty has shown deference to the ranks of people. Tenderness has been commanded towards the believers and the faithful. However, some among the disbelievers have a disposition that needs harshness just as a competent physician has to resort to cutting and slicing and surgical procedures for some illnesses and wounds.

Hazrat Ibn Arabi discusses the reason why God Almighty admonished Moses^{as} to be gentle in dealing with Pharaoh. The reason in this, indeed, was that Allah the Exalted knew that he

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1. And if they incline towards peace, you incline also towards it (*Sūrah al-Anfāl*, 8:62). [Publisher]
 2. Muhammad is the Messenger of Allah. And those who are with him are firm against the non-believers, tender among themselves (*Sūrah al-Fat'h*, 48:30). [Publisher]
 3. O Prophet! strive hard against the disbelievers and the hypocrites. And be severe to them (*Sūrah at-Taubah*, 9:73). [Publisher]

would ultimately come to believe. Accordingly, the word اٰمَنْتُ ['I believe'] issued forth from his own mouth. He goes to the extent to write that even his salvation is substantiated by the Holy Quran. The Holy Quran does not state that Pharaoh would enter Hell. It is only written that: يَاقُوْمُ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ الْخٰارَ¹.

Lightning in the Sky

The Promised Messiah^{as} said:

Lightning is the most consummate and complete display of the awe-inspiring and wrathful manifestations of God Almighty. It has both elements—wrath and mercy of God Almighty—running side by side like the sweet and bitter waters in an ocean.² On the one hand, thunder is the expression of the wrath of God, while on the other, light and rain—which are manifestations of the mercy of God—are present as well.

The Promised Messiah^{as} said:

There is also a revelation:

اِنَّنِي اَنَا الصَّاعِقَةُ

[‘Indeed I am the Lightning.’]

1. He will walk in front of his people on the Day of Resurrection and will lead them on to the *pit of Fire even as cattle are brought to a watering-place* (Sūrah Hūd, 11:99). [Publisher]
2. From *Badr*: There are two attributes of God Almighty—awe-inspiring majesty and beauty. Both are at work side by side (*Badr*, vol. 7, no. 16, p. 4, dated 23 April 1908).

The Promised Messiah^{as} said:

It has been observed that, at times, lightning causes death even without striking directly. I once saw some donkeys die just by the shock of the thunder. Once, I was present in a house in Sialkot and there were fifteen or sixteen other people with me. Suddenly, lightning struck the door of the house and split the wood of the door into two pieces. The house got filled with smoke. It felt as if a lot of sulphur had been set on fire. There was a temple in another neighbourhood that had winding passages.

At this point the Promised Messiah^{as} stood up and, with his walking stick, drew the following on the ground:



Then he said:

The lightning travelled through this intricate path into the temple and struck a Hindu ascetic sitting inside. The ascetic became like charred wood.

One Proof of My Veracity

The Promise Messiah^{as} said:

My case is very clear and manifest for those who ponder. Even in the absence of any other miracles (while in this case, there are thousands of heavenly and earthly Signs and successes present), just the survival of my person for such an extended period of

time (despite making such mighty claims and being in such perilous circumstances) is sufficient in itself. It is a point to ponder that my claim dates back to the time when there were still a few years left in the thirteenth century [Hijri], and now twenty-six years have elapsed even of the fourteenth century.

Despite internal and external opposition and frenzied contrivances—and in the presence of my varied serious illnesses—God has granted me a miraculous long life. They themselves assert that it would have been lethal and would have caused an end to the life of Holy Prophet^{sas} if he forged a lie [against God] even for a moment or fraction thereof. Yet God gave me continued respite for thirty years despite the fact that—as they allege—I have forged lies [against God].

And not just that, He has supported the veracity of my claim with thousands of diverse earthly and heavenly Signs, and treated me like He treats only the truthful. He [God] did not do a single thing to insinuate that I am a liar. God only knows why, despite all this, the curtains of ignorance have drawn across their minds and why they fail to comprehend.¹



1. *Al-Hakam*, vol. 12, no. 27, p. 1–3, dated 14 April 1908

12 APRIL 1908

The Promised Messiah^{as} said, 'This life is nothing at all.'

He continued:

The *Zul-Qarnain* mentioned in the Holy Quran is somebody different and Alexander the Great is some other person. Some people think the two are the same. It [*Zul-Qarnain*] means one who partakes of two centuries.¹

UNDATED

Benefits of Bhulawa Powder

Powder of *bhulawa* [i.e. medicine taken dry and unmixed] was being discussed. The Promised Messiah^{as} said, 'It is useful for impotence.'

The Promised Messiah^{as} said, 'It counts as a sin to refrain from saying what is right due to the fear of derision by people.'

1. *Badr*, vol. 8, no. 7-9, p. 3, dated 24, 31 December 1908

Kind Mention of the Sultan of Turkey

The Sultan of Turkey was under discussion. The Promised Messiah^{as} said:

Even in these forlorn times, Muslim kings have not forsaken the path of the remembrance of God Almighty. It is reported that the Sultan of Turkey goes to the mosque for the Friday Prayer and meets the ascetics.

The Greatest Need of this Age

The Promised Messiah^{as} said:

It is my principle that truth should be spread in the world. The great need of the present age is to prove the existence of God Almighty.

Well-Reasoned Argument

The Promised Messiah^{as} said, ‘Well-reasoned arguments are an attribute of the Prophets.’

Medical Benefit of Camel Riding

The Promised Messiah^{as} said:

Camel riding has the benefit of dissolving and dissipating unwholesome fluids. It is beneficial in illnesses like diabetes and frequent urination.

Important Advice for those Engaged in Preaching

The Promised Messiah^{as} said:

The rich cannot listen to lengthy discourses. A preacher should say a small anecdote which could catch their attention immediately and accomplish the task.

Polygamy

The subject of polygamy was under discussion. The Promised Messiah^{as} said:

The Shariah of God has permitted it because the need exists. If a man is able but his wife is unable to bear children, why should he remain childless and make himself barren too? Effort is made to preserve the breed even of a thoroughbred horse. Why should the progeny of a human being be jeopardized?

Christian priests characterize a second wife as adultery. What do they have to say about the earlier Prophets? It is said that Solomon^{as} had several hundreds of wives, and so did David^{as} [have many wives]. If the intent is pure and the objective is righteousness, even having ten or twenty wives is not a sin. If, God forbid, more than one marriage is all adultery, as per the Christians, then their God was also born from the progeny of David^{as}. In that case, it is a great recipe, and a very blessed practice.

Christian priests are drawn to useless things and do not look at the real issue. It is written in the Gospels that if someone has faith even as small as a mustard seed, and orders a mountain to move from here to there, it shall move. Christians need to

furnish proof of their faith or else they are all faithless. Muslims have always had people who showed Signs.

At a meeting with a government official, the Promised Messiah^{as} said:

May God bring the days of spiritual meetings. A physical meeting is nothing, nor does lip service mean anything. It is the heart that is needed.

The Promised Messiah^{as} said:

The extent to which a person adopts justice is the extent to which his conscience becomes illumined.

The Promised Messiah^{as} said, 'Those who reject this Prophet reject all Prophets.'

The Promised Messiah^{as} said, 'Religion has come from heaven and it always receives its irrigation from heaven.'¹



1. *Badr*, vol. 8, no. 7–9, p. 3, dated 24,31 December 1908

15 APRIL 1908

(At the time of Zubr)

Being Inquisitive about other People is Not the Trait of a Believer

A person's letter was presented to the Promised Messiah^{as}. He had written about someone that he does not observe *Salat* [obligatory Prayers] or keep the Fast, and asked whether such an individual should be called a disbeliever or not. Could he be considered an Ahmadi or not?

The Promised Messiah^{as} said:

This person should be counselled to take care of his own self and mend his own ways. Everyone has his own separate interaction with God Almighty. Who has appointed you to be the supervisor that you should evaluate the deeds of other people and issue the verdict about their faith or disbelief? It does not behove a believer to be uselessly inquisitive about others.

Consultation has Blessings

It was mentioned that a person was building his house at a dangerous location and was unable to complete the construction due to lack of funds.

The Promised Messiah^{as} said:

It is regrettable that some people do not seek advice beforehand. Consultation is a very blessed practice.

Thereupon, Hazrat Maulawi Noor-ud-Deen said:

God Almighty Himself directs His Prophet in the Holy Quran that he should seek advice. Therefore, how much greater is the significance of this directive for others? These days, people either do not ask for advice or, if they do so, they do not accept it.

The Promised Messiah^{as} said:

So then people get punished for this also. Others, who learn from these mistakes, can benefit from the experiences of such people.¹

UNDATED

Admonishment for High Officials

The Promised Messiah^{as} said:

The nawwabs and the rich of this age are engrossed in luxurious living. There is no attention towards religion at all. They are preoccupied in the pursuit of luxury and comfort of every kind,

1. *Badr*, vol. 7, no. 16, p. 14, dated 23 April 1908

but are totally heedless of religion. Others also, upon attaining to some high post or getting appointed to a high office, become heedless and they no longer care for the welfare of humanity. It is commonly observed throughout the world that when a person achieves some high rank, he becomes arrogant, whereas he could actually do a lot of good work and be of benefit to humanity during his tenure. God Almighty says in the Holy Quran:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ¹

If you render thanks to Me, I will, surely, bestow even more favours on you, but if you are ungrateful, *then know that* My punishment is severe indeed; meaning that when a man is blessed with the favours of God Almighty, he should render thanks to Allah for them and think of how to be of benefit to the people, and if someone does not do this and instead starts to behave tyrannically, then God Almighty takes those favours away and sends down His wrath.

The lords and rajas of these days are simpletons and, in any case, engrossed in personal luxury and comfort. Other people should be mindful of the welfare of people, and should not neglect the matters that can benefit their countrymen. One should not allow high office to make him forget God and to become arrogant. On the contrary, one should work with kindness and compassion. Anyone who has an office of authority should be gentle and courteous in his dealings with all people, whether they be rich or poor. It will not only bode well for others but for himself as well.²

1. *Sūrah Ibrāhīm*, 14:8 [Publisher]

2. *Badr*, vol. 7, no. 16, p. 14, dated 23 April 1908

20 APRIL 1908

(Before Zuhr Prayer)

**Respect for the Khanah Ka‘bah
should not Diminish in your Hearts**

Sheikh Fazal Karim, who had the honour of performing Hajj [the Pilgrimage] this year, was in Darul-Amaan [Qadian] for a few days. He met the Promised Messiah^{as} before *Zuhr* Prayer and narrated, in full, the details of the excruciating hardships that the pilgrims had to endure that year. He said that soon after exiting the British territory and entering Turkish territory, they encountered such hardships that it can be said with certainty that they are likely to end up stopping the Hajj altogether, at least for Indian residents. He mentioned the unbearable restrictions of quarantine in the Turkish territory, the extreme greed and avarice of the doctors and officials there, their total disregard for thousands of lives for their personal benefit, and destruction of food and clothing in the disinfection by steam procedures or the theft of their money. Indian pilgrims found it difficult to get something even by paying three times more than what the Egyptian pilgrims would pay. Though the Sultan had provided wells every two miles, workers and administrators there would not give even a glass of water without charging for it. Despite the provision of guards and police post by the Sultan, there was total lawlessness to the extent that one could not stay alive even if he deviated a few yards from the main road. The harsh treatment directed particularly towards Indians, physical beating for minor issues, having no recourse nor redress, use of derogatory words

like *kazzab* [a great liar] and *battal* [deceiver] etc., are such adversities that it made it a terrible ordeal.

After listening to this entire account, the Promised Messiah^{as} said:

I advise you that all these matters of hardship should not result in any wavering or weakness in the strength of your faith. This is a trial from God Almighty. It should not tarnish the holy beliefs. Because of these difficulties, the reverence of that holy site should not diminish in your hearts. There was a time worse than this when the same holy site was in the control of the impure idolaters. They had made it a house for idols. All these hardships and adversities are the stages towards the auspicious times and life to come.

Look, before the advent of the Holy Prophet^{sas} the condition of the world had become precarious. Disbelief, idolatry, strife, and impiety had grown beyond limits. It was after that darkness that a light had appeared in the world. Similarly, we should hope that Allah the Exalted will bring forth some means of improvement after these difficulties too, and God creates some means of reformation. In fact, there had been another similar perilous and critical time for the same holy and sacred site which was pointed out to the Holy Prophet^{sas} by God Almighty:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ¹

Thus, it is now the third such occurrence. Allah the Exalted will certainly turn His attention to it. And His turning to it will, indeed, be in the form of wrath.

1. Have you not seen how your Lord dealt with the People of the Elephant?
(*Sūrah al-Fil*, 105:2) [Publisher]

Leniency for those who Adopt the Ways of the Humble

A person by the name of Sayyed Abdul Majeed Khan from Kabul was in Qadian for the past few days. He submitted to the Promised Messiah^{as} that he wished to stay close to him and study the Faith.

The Promised Messiah^{as} said:

Now your age is not suitable to focus on learning. You should work hard and earn a living and be righteous in the way of God. The ultimate objective of all sound knowledge is to put them into practice. If one does not act after acquiring knowledge, then he commits a grave sin and his accountability will also be harsh. To become a *maulawi* and yet commit sin—this flags the fury and wrath of God. Those who follow the ways of the humble and are ordinary Muslims will be judged leniently. Therefore, strive to improve your practical condition.¹

1. *Al-Hakam*, vol. 12, no. 29, p. 1, dated 22 April 1908

21 APRIL 1908

(Before Zuhr)

Addiction Can be Overcome if Faith is Strong

Tobacco, opium and alcohol, etc. were under discussion and it was observed that it becomes difficult to abstain from them once one becomes addicted to them. It is written in the books, particularly with regard to alcohol that, even after one abandons the habit, like other relapsing diseases, one suffers such a fearsome and severe relapse sometimes that one becomes crazy and in the end takes a drink even though the person may regret it after coming to his senses.

The Promised Messiah^{as} said:

That is a fit of sinfulness. Otherwise, there is nothing impossible before Allah the Exalted. Sins cannot stand where there is the might of faith. Look at the life of the Companions, may Allah be pleased with them all. Once the verse mentioning prohibition was revealed, they quit so resolutely that they remained in this state of abstinence till their death. There were no such relapses into drinking nor did it overwhelm or enamour anyone to such a degree as to force him [to drink again]. The day the verse of prohibition was revealed, alcohol spilled into the streets of the town ankle high. All this was the result of the holy spiritual influence and impact of the Holy Prophet, peace and blessings of Allah be upon him, that the faith of the Companions^{ra} grew so strong that even alcohol, which they

used to consume in place of water, was eliminated in such a way that—like idolatry—it could not make any comeback.

Allah the Exalted had kept the Holy Prophet^{ṣas} so very safe from the very beginning that although all his family, friends, and countrymen were absorbed in the consumption of this evil substance and although he spent forty years of his life among these people, yet he was not influenced by anyone. This was as if Allah the Exalted had made him immaculate from the very first day of creation. This is a special sign of his righteous predisposition and protection from sin.¹

22 APRIL 1908

Criticizing Members of the Jama'at is Inappropriate

An objection of someone was presented that Ahmadis have not brought about any change, that they quarrel among themselves on petty matters etc., etc.

The Promised Messiah^{as} said:

Such objections are the result of harbouring very subtle and fine malice. Is it not a change to repent from a life of idolatry, sin, and impurity? I see that when a person goes back [home] after taking the *Bai'at* [Pledge of Allegiance] at my hand, an

1. *Al-Hakam*, vol. 12, no. 30, p. 1, dated 26 April 1908

unquestionable transformation takes place in the person. It is not trustworthiness to criticize because of a few exceptions. In fact, the Holy Quran has forbidden fault-findings:

كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ¹

Meaning that, 'You also were like this before, but Allah conferred His special favour on you.'

If one observes carefully, it will be seen that the progress and change that is found in my Jama'at is not found in anyone else in the world at this time. Look, what a storm of apostasy was let loose at the demise of the Holy Prophet^{sas} that, with the exception of a few places, even Prayer in congregation was not held anywhere. The critic harbours some perverse animosity and malice. He has been unjust and has made an attack needlessly; for otherwise, the transformation in these people leaves one wonderstruck. The critic, of course, does not have knowledge of the unseen so as to know the good or bad thoughts in the hearts of others. It is often the case that one makes a change internally and establishes a bond of special sincerity and love with God Almighty that remains hidden from the sight of others.²

1. *Sūrah an-Nisā'*, 4:95 [Publisher]

2. *Al-Hakam*, vol. 12, no. 30, p. 1-2, dated 26 April 1908

24 APRIL 1908

Cure for Illnesses as a Product of Prayer

The Promised Messiah^{as} said:

When there is *mubram qaza* [an immutable decree] in the case of some illness, then no one has any recourse, but when this is not the case, Allah the Exalted does respond to lots of focused prayers and supplications. And sometimes it also happens that the case is very much like *mubram* [immutable], and God has the power to avert even this. This condition is so dangerous that no research can give any guidance and even the physicians declare it to be incurable. However, the Sign of the special favour of God is that better circumstances continue becoming available and the condition [of the patient] keeps improving day by day. Otherwise, the condition of the patient keeps deteriorating day by day and things keep happening in some such way that: مرض بڑھتا گیا جوں جوں دوا کی [‘The more the treatment was administered, the worse the illness got.’]¹

The Promised Messiah^{as} said:

When I supplicate for patients, many of whom have been declared incurable by their physicians and there appears to be no chance of their survival, Allah the Exalted restores them to

1. This couplet was read by Dr. Khalifah Rasheed-ud-Din, Assistant Surgeon, and he had also commented that the couplet by the Promised Messiah^{as} is, in fact, مرض گھٹتا گیا جوں جوں دوا دی [‘The illness continued receding as the medicine was administered.’ [Editor]]

health and bestows life upon them in a miraculous way as if the dead have been brought back to life.

Raising of the Dead by Jesus, Peace be upon Him

It seems a lot of lies have been admixed in the stories of Jesus^{as} raising the dead. Had thousands of dead actually come to life, was it that the Jews had become totally blind that they did not believe [in Jesus] even after seeing such a vividly clear sign in which there was no mystery left and it was as if God had become visible right in front of them? Were their hearts so hardened that not only did they not believe [in Jesus], but they apprehended Jesus^{as}—for whom God showed such wonderful miracles as if He had lifted all the veils of heaven—and hung him on the cross, placing a crown of thorns on his head?

The fact of the matter is that a long time had elapsed. The original book is not present, only their translations are left; so, only God knows what they have added on their own and what they have removed.

The Promised Messiah^{as} said:

Miracles of God do occur but only the believers benefit from them. Those who have no faith cannot benefit from them and remain deprived because there is, necessarily, a kind of veil and an element of the unseen involved in miracles as well.

Consequences of the Flawed Teachings of Christianity

Dr. Khalifah Rasheed-ud-Din mentioned that some British people greatly detest these Christian priests so much so that some of them prefer using the churches for other purposes rather than praying in them.

Upon hearing this, the Promised Messiah^{as} said:

Most are such that they have denied the existence of God. This is so because accepting Christianity, the first virtuous deed is to consume alcohol and then, as one advances to reach his climax, he comes to believe in the Atonement and becomes convinced that the Law is a curse and that their sins have been atoned for by Jesus^{as} dying on the cross in exchange for the sins of his entire ummah altogether. Then he commits sins and continues up to his fill, fearing no one.

And indeed why would he be fearful? Was the Messiah not put on the cross for his sins? Thus, this is the state of their practical condition. Besides, the exemplar of God given to the world turned out to be frail and feeble that he was slapped and hoisted upon the cross, but could do nothing against his enemies. For these very reasons they have come to deny even the existence of God. Poor souls! They are indeed excusable because all these matters are totally opposed to human nature.

What indeed could be attained other than an impure life through the absurd teaching of the Atonement, and what could be achieved other than the scourge of humiliation and adversity through belief in such a frail and feeble God? So, they too have decided, on their part, that they are better off without such a God. This is not their fault. It is the fault of the teachings.

Look at the Aryas. They have made each and every particle

a God. They say that it is only their deeds that are the cause of their comfort or grief, as if their deeds are their God. It is worth pondering that if the particles of the universe, together with all their properties, are eternal and everlasting like God, then why should God have superiority over them and why should He have control over them? What right did God have to unnecessarily interfere and usurp their freedom?

The fact is that the time has come which was alluded to the in the Book of Allah the Exalted that:

وَتَرْكَلْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخُ فِي الصُّورِ فَجَجَعْنَهُمْ جُمُعًا¹

Human nature has exhibited all its dimensions due to the current freedom, and divisions have reached their climax. It is the age in which every person has, as if, a separate religion. These are the very facts that indicate that this is verily the time for the blowing of the trumpet. And this is the time of fulfilment of the prophecy of فَجَجَعْنَهُمْ جُمُعًا [‘Then shall We gather them all together’].²

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1. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together (*Sūrah al-Kahf*, 18:100). [Publisher]
 2. *Al-Hakam*, vol. 12, no. 30, p. 2, dated 26 April 1908

27 APRIL 1908

(In Batala—during the journey to Lahore)

The Beauties of Muslim Society Resulting from the Blessings of Tauhid

Someone said that it would be nice if there was a way to resolve the disputes among the Muslims. As other nations are successful due to the unity and cooperative efforts in worldly matters, Muslims also should at least cooperate in worldly matters, etc., etc.

The Promised Messiah^{as} said:

God Almighty has said that there will always be differences, so who is the man to try to eliminate these differences? In fact, if one looks closely, internal unity does not exist even among the British. There are indeed some among them who believe Jesus^{as}—God forbid—to be God. There are some who are monotheists. They consider him only to be a Messenger of God. And then, there are yet others amongst them who neither believe in Jesus^{as} nor in God. They are the atheists. However, the difference is that some expressed their beliefs in a callous manner while others gave expression to it a little gently. Therefore, when differences exist among all, expressing agreement despite these disagreements would only mean the adoption of hypocrisy, but Allah the Exalted does not want this nation to become hypocritical. Allah the Exalted, in fact, warns of hypocrisy and describes it to be the worst form of living:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ¹

The sense of honour and sanctity of a firm Muslim can never bear to hear views opposed to his beliefs and established religious doctrines, or see them being defiled or to have true love and unity with those who abuse or sully his revered elders whom he believes to be the leadership of his faith. In my view, such a person who maintains friendship and affection with someone despite all these, is a despised animal chasing after worldly objects and a hypocrite. The sense of honour of a true Muslim can never agree to being a hypocrite.

Just recently, an American tourist came to me. I asked him, 'You try so very hard through back-breaking efforts to make people accept your religion and you want to convert the entire world to Christianity; pray tell me what have you gained by being a Christian so that others may also gain the same benefit?'

The advances the Christian people have made in sin and impiety are no secret. A large section of their society has even rebelled against God and is, in a way, exposing through its own conduct that they do not even need God. Now tell me, why do you favour a nation that itself confesses the same? Why do you want Muslims to follow a nation steeped in such terrible habits and sin and impiety, who fall under the threat of [Divine] chastisement for their perverted deeds?

God desires righteousness and piety. I concede that Muslims are sinful as well, they are impious; however, should a relative comparison be made against that nation, it can be clearly deduced that the life of Muslims is a thousand times better in contrast to theirs. Due to the blessing of *Tauhid* [the Oneness of God], God Almighty has not allowed this impiety and sin and

1. The hypocrites shall surely be in the lowest depth of the Fire (*Sūrah an-Nisā'*, 4:146). [Publisher]

shamelessness to develop among the Muslims. Some Christian writers have themselves acknowledged that the Muslim people are a blessing for the world because their life is a thousand times better than that of the Christian nations. Owing to the option of Atonement being available to Christians, what sin is there in the world that is not committed with audacity and temerity by them? What vice is there that a Christian can face any obstacle to in committing? Their doctrine of Atonement is, indeed, such that all the unlawful things became lawful for them. Otherwise, Atonement becomes futile.

Nūr Afshān, which is a well-reputed newspaper of the Christians, once documented that an ordinary Muslim can stand next to the current king or even ahead of him in the Muslim places of worship and mosques, and one cannot see any deference for material wealth or might and majesty in their mosques. Among the Christians, on the other hand, a European Christian would never come together with a local Christian even in the church to the extent that, even in their churches, they have ranks of seating.

In short, great blessings have always been present among the Muslims and are present even now. You should ponder over these matters and expand your knowledge. Without comprehensive knowledge you should not make such a claim that Christians are better than Muslims in virtue, righteousness, and purity. All matters are judged on a comparative basis. Muslims are comparatively far ahead of Christians in virtue, righteousness, purity, and fear of God.

As for the lack of mutual agreement among the Muslims, this is the will of Allah the Almighty, and there is mercy in it. However, agreement and unity will develop to a certain degree all by itself when God so desires. The special grace of Allah the Exalted has always accompanied the Muslims in that God saves them when they stumble while other nations are deprived

of this. Adversities, like day and night, circulate among every nation but God Almighty has always saved Muslims on such occasions with help from the unseen. The kind of reconciliation you desire is, in my opinion, hypocrisy and I am hostile to such reconciliation.

What an absurd thing it is to say that the Christian people patronize learning! Knowledge is also power, and with this power, man can save himself from every darkness and base doctrines. Their knowledge—what use is their knowledge? A weak, frail, and helpless individual who was born from the womb of his mother according to the law of nature like an ordinary human being, who endured the struggle of saving himself from worldly hardships and rigours, who was ultimately put upon the cross after suffering various indignities and beatings at the hands of the Jews—they have made such a man God!

Can this be called knowledge? As the saying goes, ‘The elephant has one set of teeth to show and another to eat with!’ When someone is crowned a king, he is administered a solemn oath that he will follow the teachings of the Gospels. Is this what it means to say that the Christians value learning?

The questioner said that they always have a book or a newspaper in their hands.

The Promised Messiah^{as} said:

It cannot be said about someone who is totally bereft of true knowledge and spirituality that he values learning.

Test of Faith

Upon mention of exams taken by students, the Promised Messiah^{as} observed:

عِنْدَ الْإِمْتِحَانِ يُكْرَمُ الْمَرْءُ أَوْ يُهَانُ [‘It is through a trial that man is honoured or debased’]. The students are, in fact, excusable. The hardships of exams are rather arduous. When the worldly exams are so difficult, what would be the situation with spiritual trials? How much one prepares for worldly exams, how much he is worried and anxious about them, and how much strenuous effort he endures!

Is there anything that people do not worry about at all? Yes, the trials of faith.

Is there anything no one makes any efforts for? Yes, it is for the trials of faith that no one makes any preparation.

Allah the Exalted says:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

Allah the Exalted also draws attention towards an exam. One should show some concern for it too. It is essential to make some preparations for this exam as well. Look, the Reformer who comes at the head of each century is, indeed, a trial from Allah the Exalted.

Now, at this time also, Muslims are being put to a test. God has sent an Appointed One and has proven to the world, by showing radiant Signs of thousands of earthly and heavenly miracles and support for him, that he is from God Almighty. At this time, too, the faith of the people is being tested. At this

1. Do men think that they will be left alone because they say, ‘We believe,’ and that they will not be put to trial? (*Sūrah al-Ankabūt*, 29:3) [Publisher]

time, too, there is the display of يُكْرَمُ الْمَرْءُ أَوْ يَهَانُ [‘man is honoured or debased’]. Therefore, blessed are those who worry about the test of God. And then, blessed are those who pass the test of God.

The Word of God Descends in Segment by Segment

Thereupon the same person asked, ‘Were each of the lengthy chapters present in the Holy Quran revealed all at one time?’

The Promised Messiah^{as} said:

The Word of God Almighty always descends segment by segment and then it becomes a complete unit. I am experienced in this matter. It used to descend the same way as it descends now. What is there to object to in this, and what phenomenon is being labelled contrary to the law? One can say something is contrary to the law if he claims that he has studied all the secrets of Allah the Exalted, and has encompassed the entire law of nature. He may then also claim that such and such matter is against the law of nature. But since no one has been able to fathom the extent of God’s powers, how can this kind of claim be made?

The Holy Quran is the basis of my revelations but these [my revelations] are not a shariah.¹ The Shariah is the same that was brought by the Holy Prophet^{sas} and what was taught to the world by the Holy Quran. Not a dot has been added or deleted.

1. Footnote: There appears to be a scribal error and the correct sentence may be as we have translated above. [Editor]

God Almighty Speaks Even Now

God sees even now as He used to see in the past. Likewise, He still maintains the ability to speak as He had in the past. It cannot be said that God does not speak anymore. Is it conceivable that God would hear in the past but does not hear now?

In short, all the attributes of Allah the Exalted that existed before, are still present in Him even now. There is no alteration in God, but because the Shariah has been completed, there is, therefore, no need for a new shariah. That is why Allah the Exalted said, ¹ **اَكْمَلْتُ لَكُمْ دِينَكُمْ**. Thus, there is no need for any new shariah as religion has been perfected.

Discernment

The Promised Messiah^{as} said:

When God gives someone dominion, He grants him discernment too, provided that he himself does not sully this holy jewel with the foulness of mischief and prejudice. In matters where truth and falsehood are concealed, Allah the Exalted shows the truth to good-natured rulers with help from the unseen, and they are enabled to reach the very root of the matter with true discernment. Then, they do not remain in need of further arguments either.

There are many Signs for one who ponders over the proceedings of the litigation that was presented against me before [Captain] Douglas.

The fact of the matter is that discernment is a wonderful

1. This day have I perfected your religion for you (*Sūrah al-Mā'idah*, 5:4).
[Publisher]

thing. One can intuitively recognize that this person is truthful. Truth has a boldness and bravery to it. A liar shows cowardice. One whose life is sullied by impurity and filthy sins, always remains afraid and cannot enter the field. He cannot express his truth with bravery and boldness like a truthful person can, nor can he present evidence of his purity.

Just ponder upon worldly affairs: is there a person who has been granted even a trivial portion of well-being by Allah, and he is not beset by jealous individuals around him? People do become jealous of every prosperous person and remain in his pursuit. The same is the condition of spiritual matters.

Satan, too, is the enemy of reformation. Therefore, one ought to keep his account clean and keep his dealing with God straight. He ought to please God and, then, not be fearful of anyone nor worry about anyone. He should refrain from such matters as would make him the target of [Divine] chastisement. However, all this cannot happen without the help from the unseen and an ability granted by God.

Human effort alone cannot accomplish anything unless it is also accompanied by the grace of God:

خُلِقَ الْإِنْسَانُ ضَعِيفًا¹

Man is feeble. He is full of wrongs. He is encircled by adversities. Thus, pray that Allah the Exalted may grant the ability to do good and make one heir to help from the unseen and the blessings of [Divine] grace.

1. Man has been created weak (*Sūrah an-Nisā'*, 4:29). [Publisher]

Trust in God

The truth is that trust in God alone is the one thing that can make man succeed and achieve his goals. Allah the Exalted says:

مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ¹

Allah becomes sufficient for him who puts his trust in Allah the Exalted, provided he progresses in everything honestly with a sincere heart and with the true understanding of trust in God. And he should be patient and steadfast. He should not withdraw by becoming intimidated by adversities. This world is a temporary, transient place as is everything in it and so too are the affairs associated with it. Therefore, it is essential for man to grieve over it less and be more concerned about the Hereafter. If concern for religion comes to prevail over man, God Himself becomes the surety for his worldly affairs.

One should Repent before the Wrath of God Descends

It is a pity that great calamities are taking place every day and yet people pay no heed. They do not care. Even the disbelievers of Moses^{as} were better in that they would at least become heedful when the chastisements would descend upon them, and would say that they would accept if only those calamities would abate. However, the disbelievers of today are even more diehard than they were, given that they are not perturbed even though ever-new calamities befall and the wrath of God descends in ever-newer forms.

Just look at how lethal the attacks of this plague alone have

1. *Sūrah at-Ṭalāq*, 65:4 [Publisher]

been! How heart-wrenching the destruction that took place that one shivers in fear just listening to their accounts, and yet no one was moved. Those people would ask Moses^{as} to pray for them in such a crisis, but these people say it is not much—such things do happen and such calamities come all the time.

It was the promise of God from yore that diverse calamities would visit in the Latter Days. Some would accept at that time but most would perish. God does indeed show Signs but only they benefit from Signs who are believers and they are but a few.

A person had come to me and said: ‘The plague has wreaked such havoc in my town that many are prepared to come to Your Holiness and repent. In fact, it is the plague that has brought me to Your Holiness as well.’

This year the plague is somewhat less and, because of it, the hearts are hard. People are audacious, but who knows what is to transpire in the future? Therefore, one should not feel secure and one should repent and lean towards God and seek protection from Him before the chastisement strikes. However, all this can happen only with His help. At times, Satan creates great doubts in man: my relations and links would be severed, my honour and respect would suffer, my means of livelihood would get shut down, or my superiors would become displeased with me. However, remember, all these concerns do not stop one from accepting the truth.

The government is not concerned with any religion at all. Besides, my doctrine—by the grace of God—is not such that would offend the government. As for relationships getting severed or livelihood getting compromised, one should remember that God does not waste the one who surrenders something and subjects himself to some hardship for the sake of God. On

the contrary, God Himself becomes his Helper and Benefactor in every situation.¹

29 APRIL 1908

The Devotion and Sincerity of the People of Amritsar

On 29 April 1908, when the train from Batala to Lahore arrived at Amritsar carrying the Promised Messiah, Vicegerent of Allah in the mantle of Prophets, may thousands of blessings and peace be upon him, sincere members of the Ahmadiyya Community of Amritsar, with unending zeal of righteousness and reverence and with hearts full of eagerness to behold their lord and master, were already gathered at the railway station. As soon as the train came to a halt, all sincere faithful ones proceeded for the honour of a handshake audience with him. Everyone wanted to step forward. The eagerness of their devotion was evident in their faces.

Men of Allah have a unique attraction that is peculiar to the special people of God and the hallmark of the exalted servants of God and is bestowed upon the ones who come from God as a Sign. The atmosphere was such that anyone on the train station who heard his name was moved in his heart by the desire to behold him and he came rushing forth. The Prince of Peace and the beloved of God was seated in the second class compartment.

1. *Al-Hakam*, vol. 12, no. 31, p. 1–3, dated 6 May 1908

Majesty, glory, awe, and eminence were in attendance to bear witness to his veracity. Setting their eyes upon him and moving on, people would come, behold him, and leave. Hindus and Sikhs would salute and greet him in their way and Muslims in their own style. People were trying to catch a glimpse of the luminous face of the Promised Messiah^{as}, peeping through the windows, standing on the platform, and on the foot boards on the other side of the train. No one was able to get his heart's fill.

Seek a Verdict from the Holy Quran Regarding the Life and Death of the Messiah [Jesus]

During this time, a person who was a Muslim arrived with a few others. The Promised Messiah^{as} invited him into the train and sat him next to himself. The Promised Messiah^{as} addressed him in response to his question, as follows:

The testimony of God is more trustworthy than any other. We have the Holy Word of God in the form of the Holy Quran. Verily, Muslims ought to first turn to the Holy Quran to decide and find what is right in matters of dispute. If they have any argument for the eternal life of Jesus^{as}, they should produce some verse of the Noble Quran [in its support]. On the contrary, when we ponder over the Holy Quran for this purpose, we find only such statements of God in regard to him as **إِنِّي مُتَوَفِّيكَ**¹ **فَلَمَّا تَوَفَّيْتَنِي**².

Now, it is an occasion to ponder whether or not this word has been used for any other Prophet in the Holy Quran. We clearly find that this same word **تَوَفَّى** [*tawaffi*] has been used for

1. I will cause you to die a natural death (*Sūrah Āl-e-Imrān*, 3:56). [Publisher]
2. But since You did cause me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher]

other Prophets and also for our lord and master, Muhammad the Elect and Ahmad the Chosen One^{as}. God Almighty says:

إِنَّمَا نُرِيكَ بِعَضِّ النَّبِيِّ نُحْدَهُمْ أَوْ تَتَوَكَّلُكَ¹

And then we see the same word in regard of Joseph^{as}:

تَوَكَّلْ عَلَى مُسْلِمًا وَالْحَقُّ بِالْطَّالِحِينَ²

Now, someone should tell me the reason for this peculiarity: why is it that when this word is applied to other Prophets, it is in the sense of death, but when this word comes in regard to Jesus^{as}, the purport of this word [suddenly] changes and it does not give the meaning of death? They should set bigotry aside and think it over for a moment in the search of truth.

Hurling abuse has become obligatory for them—so be it! Now, what I am curious about is to see whether or not any word of wisdom issues forth from their mouth with righteousness and fear of God being their focus. But alas! It has never come to fruition.

One who is in the right wields the help and support of God with him, enjoys power and majesty in his speech, and his very breath holds a magnetic attraction.

The Promised Messiah^{as} said:

The proposition of Jesus^{as} being alive did not bode well for them because many from among them passed away chanting

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1. If We make you witness a part of what We promised them or cause you to die *before that* (*Sūrah Yūnus*, 10:47). [Publisher]
 2. Let death come to me in a state of submission *to Your will* and join me to the righteous (*Sūrah Yūsuf*, 12:102). [Publisher]

the mantra of his life—longing and hoping—but the life of Jesus^{as} did not help them at all.

At this point the bell rang, the whistle blew, and the train started moving towards Lahore.¹

30 APRIL 1908

(At Ahmadiyya buildings, Lahore)

The Predicament of Present-Day Muslims

The Promised Messiah^{as} said:

Rectitude, probity, righteousness, and purity were the blessings of Islam which were inseparably found in Muslims, but now people have become bereft of these attributes. If they observe *Salat* [Prayer], it is only very rarely. Mosques are lying deserted. No worshippers can be seen. There was a time when it was hard for a worshipper to find mosques. Most of those who pray, pray for show because they are bereft of the impact of blessings of real *Salat* and its fruits. Whereas the Christians got rid of their worries by killing off Jesus^{as}, most Muslims have found salvation in the martyrdom of Hazrat Imam Husain^{ra}.

1. *Al-Hakam*, vol. 12, no. 46, p. 4–5, dated 6 August 1908

The Means to Extinguish the Fire of Carnal Passions

The Promised Messiah^{as} said:

It is difficult to get out of the quagmire of carnal passions. If Allah the Exalted has decreed for someone that He should bestow upon him some measure of blessings, then He shows him some wonder or extraordinary Sign or some heart-captivating manifestation of His own Being. Without this, the impurity of heart cannot be cleansed, and the fire of lustfulness cannot be extinguished.

The Effects of Heedlessness and Audacity

The Promised Messiah^{as} said:

The degree to which one is bestowed abundance of the means of worldly luxury and extravagance, is that very degree that he becomes arrogant by becoming unmindful and heedless of God and to the same degree his arrogance grows. I was stoned in Amritsar. I was maltreated in Sialkot. All these are, indeed, the effects of heedlessness and audacity.

A Divine Promise

The Promised Messiah^{as} said:

God has vouchsafed me a firm promise, and there is not the slightest doubt about it, and it is:

بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے
Kings shall seek blessings from thy garments.

After this revelation, those kings were also shown [to me].

The Life of Islam is in the Death of the Messiah^{as}

The Promised Messiah^{as} said:

The good fortune of Muslims lies in this very idea that Jesus^{as} should die. Now that very age has come that the thinking [of people] is changing. Some will accept and some will pass away. The rest will become so weak that they will not have any ability left and their existence will be equal to their non-existence. Therefore, let Jesus die for therein lies the life of Islam.

One who Shows Humility is Dear to God

The Promised Messiah^{as} said:

The arrogant one seeks to sit upon the throne of God. Therefore, you should always seek refuge from this vile trait. Even if all the promises of God Almighty are with you, you should still show humility because only the one who shows humility is dear to God.

Look, the successes of our Holy Prophet^{sas} were such that the likes of them are not found in any of the previous Prophets, yet as God bestowed all the more success [upon him], he grew all the more humble.

An incident is recorded that once a man was caught and

brought to the Holy Prophet^{sas}. When the Holy Prophet looked at him, he was trembling and terrified. When he came close, the Holy Prophet^{sas} asked him very gently and kindly, ‘Why are you so frightened? After all, I am also a human being like you, and I am the son of a woman.’

No One can Fathom the Prudence of God Almighty

The Promised Messiah^{as} said:

When an issue becomes too contentious, God Almighty takes the decision into His own hand. I have been preaching for twenty-six years and have accomplished all the preaching so far as was possible. Now it is for Him to manifest His power and pass Judgement. One who has resolved not to accept me no matter what happens and whose rancour has become extreme—his case is consigned verily to God Himself. One should not persist with him. No one can fathom the providence of God. These are Divine prerogatives. He can draw to Himself whomsoever He pleases and reject whomsoever He pleases.

Look, the person of the Holy Prophet^{sas} was a mercy for the world, as Allah the Exalted says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ¹

But was he a mercy for Abu Jahl? They must have thought that he was an orphan child not long ago, that he used to graze sheep, that he was weak and poor, that he could not even afford

1. And We have sent you not but as a mercy for all peoples (*Sūrah al-Anbiyā*, 21:108). [Publisher]

marriage. In short, these kinds of thoughts must have crossed their minds, but little did those unfortunate people know that this very orphan would one day be the emperor and the saviour of the world.¹

I MAY 1908

(Before Friday Prayers, meeting some outsiders)

One who Comes to God Never Perishes

The Promised Messiah^{as} said:

I know from experience that these are not the days of felicity and happiness for Islam, but rather, these are days of misfortune for Islam because I see that people have no interest in religious matters. In fact, people have even forgotten God. This is an error on the part of Muslims, which perhaps they will realize at the time of their death rattle. At that time, they will know for certain that, indeed, the warp and woof [essential foundation and base] of all that they had understood was wrong.

Only those who strive shall find. If one's hard work is entirely for the world and the name of God does not come

1. *Al-Hakam*, vol. 12, no. 49, 50, p. 3, dated 26, 30 August 1908

to mind even so much as a stray thought, and there is neither righteousness nor piety, and yet one remains hopeful of meeting God—this is impossible. Now, finally, the time has come to hand over recompense to those who give preference to the Faith over their worldly concerns. Nothing can be achieved without the will and help of Allah.

Look, the Noble Prophet^{sas} had given up the world for the sake of God, but look how God Almighty humbled the world and cast it before him like slaves. The world runs miles away from those who pursue it, but it chases and pursues the one who advances towards God with a sincere heart and pays no attention to the world in the way of God.

Look, there are 400 million people who worship Jesus^{as} at this time. They believe in his 'Divinity', not just his prophethood. These are all examples of the might of God showing that the one who comes to God is never wasted. He attains faith and the world is also brought before him. One who adores this world may have his way for a few days but, in the end, he will lose this world, and his life in the Hereafter will be ruined as well.

Look, the world similarly cannot be obtained for free. Those who promise the world also expect you to put forth strenuous efforts and they also test you, and you get something only after being successful in the test and by exhibiting good performance in your work. Likewise, if the same effort—albeit in the context of faith—is made in the way of God, its reward is assured. You lose neither the faith nor the world. It is like killing two birds with one stone. Double the reward. Nevertheless, there are but few who benefit from this advice. Man should continue to make supplications and try to effect some change in himself. It may be that Allah the Exalted will grant him the ability.

I am not advocating that a farmer should stop farming, a businessman should stop his business, and a craftsman should

stop his craft and sit [idle] like a cripple. On the contrary, I am advising you to exemplify the case of:

لَا تُهَيِّمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ¹

Cultivating a state where the hand is engaged in work while the heart is engaged in [the remembrance of] the Beloved. In short, no matter what work you are involved in—a trader in his trade, a farmer in his farming, or a king ruling from his throne of governance—everyone should keep God as his objective in all his engagements, and may do whatever he desires while keeping His grandeur and awe in his mind, and respecting His commandments and His permissions and prohibitions. Do everything while being fearful of Allah.

Where does Islam teach that you should give up work and sit idle like the handicapped; and, instead of being of service to others, become a burden upon them? Nay! Laziness is a sin. How then could such an individual serve God or His religion? How would he feed the family of his which God has trusted to his care?

So remember that Allah does not wish for you to entirely give up this world. His wish is that:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا²

Do business, do farming, be employed, be a craftsman, do whatever you want, but restrain your egos from disobeying God, and purify your selves to such an extent that these worldly occupations fail to make you forgetful of God. Then your mundane

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1. Whom neither trade nor commerce makes oblivious of the remembrance of Allah (*Sūrah an-Nūr*, 24:38). [Publisher]
 2. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

worldly works will also become as though the fulfilment of your religious duties.

Man has not been created for the world. If the heart is cleansed and one is constantly keen and anxious to somehow please God, then the world also becomes lawful for him. إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ¹ [‘Verily, deeds are (judged) by intentions’].²

(After Friday Prayers)

The Need to Accept the Promised Messiah^{as}

It was asked, ‘We believe with sincerity of heart in Allah, His Book—the Holy Quran—and His Messenger Muhammad, the Chosen One^{sas} and follow all the tenets such as Prayer and Fasting etc.—then what is the need for us to believe in you as well?’

The Promised Messiah^{as} said:

Look, a person who claims to have belief in Allah, His Messenger, and His Book, but does not put into practice the details of their injunctions such as Prayer, Fasting, Hajj [the Pilgrimage], *Zakat* [almsgiving], righteousness and cleanliness etc., and foregoes all the injunctions ordained for self-purification, for eschewing evil and pursuing rectitude, does not deserve to be called a Muslim. And it cannot be said about him that he is adorned with the ornaments of faith. Similarly, a person who does not accept the Promised Messiah or does not realize the need of accepting him, he, too, is utterly ignorant of the essence of Islam, the scope of prophethood, and the

1. *Ṣaḥīḥ al-Bukhārī*, Kitāb Bad’ul-Waḥī, Bāb Kaifa Kāna Bad’ul-Waḥī ilā Rasūl-illāhi, Hadith 1 [Publisher]

2. *Al-Ḥakam*, vol. 12, no. 49,50, p. 3–4, dated 26,30 August 1908

purpose of messengership. He does not deserve to be called a true Muslim, or one who is truly obedient and dutiful to God and His Messenger.

Just as Allah the Exalted has given other injunctions in the Holy Quran through the Holy Prophet^{sas}, similarly He has most emphatically proclaimed the prophecy of the coming of the last Khalifah in the Latter Days and has called those who do not accept him and turn away from him as transgressors. The only difference in the words of the Holy Quran and the Hadith—which is not a difference [per se] but can be said, in other words, to be the *interpretation* of the words of the Holy Quran—is that in the Quran the word ‘Khalifah’ has been used, whereas in the Hadith this same last Khalifah has been referred to by the title ‘Promised Messiah’. Thus, what kind of a Muslim would he be who asks what need there is for us to believe in him concerning that person about whose coming the Holy Quran uses the word *promise* and has, thereby, in a way bestowed upon the raising of this person a sort of grandeur?

Allah the Exalted has extended the time span for the coming of *Khulafa* [Successors] to the Day of Judgement. Moreover, Islam holds this honour and distinction that for its defence and revival, *Mujaddids* [Reformers] have come at the head of every century and will continue coming.

You see, Allah the Exalted has likened the Holy Prophet^{sas} with Moses^{as} as is proven by the word كَمَا [*kama*—similar to]. Jesus^{as} was the last Khalifah in the Mosaic dispensation as he himself said that he was the last brick. Similarly, *Khulafa* always came and will continue to come for its service and reformation in the dispensation of Muhammad, peace and blessings of Allah be upon him, till the Day of Judgement. And in this way, the last Khalifah [of the dispensation of Muhammad] was named the Promised Messiah by way of similitude [to the Mosaic dispensation] and because of the service he was tasked to carry out.

Yet this is not all; it is not just that he was mentioned in an ordinary manner. On the contrary, He has mentioned the Signs of his coming in detail in all the heavenly scriptures. The Signs of his coming have been given in the Bible, in the New Testament, in the Hadith, and in the Holy Quran itself; and all nations—the Jews, the Christians, and the Muslims—unanimously believe and await his coming. So how can the rejection of such a person be Islam when he has been given such grandeur by Allah the Exalted and whose advent is awaited unanimously by all peoples?

Furthermore, he is an individual of such calibre that Almighty Allah manifested Signs in his support across the heavens and displayed miracles upon the earth. The plague came to support him and the solar and lunar eclipses occurred at their precise appointed time in accordance with the prophecy. So when the heaven shows the Sign in his support and the earth proclaims ‘This is his time’—can such a person be an ordinary individual and would his acceptance or rejection be irrelevant, and would people still remain Muslims and the dear ones of God even after rejecting him? Certainly not!

Know it well that all the Signs of the Promised One^{as} have been fulfilled. All manner of evils have polluted the world. The Muslim scholars and many saints have themselves identified this very age to be the period of the advent of the Promised Messiah^{as}—that he would come in the fourteenth century [of the Islamic calendar]. In *Hijajul-Kiramah* as well, it is this very fourteenth century that has been mentioned. No one has gone beyond the fourteenth century. Even the animals dreaded the thirteenth century. And it has been written that now, the fourteenth would be blessed. If someone still entertains any doubt after such an immense degree of collective testimony of saints and the majority of scholars, he should deliberate over the Holy Quran and carefully study the chapter *an-Nūr*.

Look, just as Jesus^{as} came fourteen hundred years after Moses^{as}, similarly, the Promised Messiah has come precisely fourteen hundred years after the Holy Prophet^{sas}. And just as Jesus^{as} was the *Khatamul-Khulafa* [Seal of the Successors] of the Mosaic dispensation, so will the Promised Messiah^{as} be the *Khatamul-Khulafa* here as well.

Islam was akin to a sick person whose cup of life was all but filled to the brim. Islam was oppressed. The enemies are brutally attacking it from all sides with all their weapons to destroy and annihilate it. Islam had become lifeless during this time and was barely alive due to internal and external attacks. The flame of Islam was about to be blown out and its throat was being slit with great brutality. For what time then was this promise of Allah the Exalted that:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

Was there any other calamity left that had yet to befall Islam?

Remember forever! The promise of preservation does not only apply to the written word alone. This has been expounded upon in a hadith in which the Holy Prophet^{sas} said that a time would come when the Holy Quran would be lifted from the world. A Companion^{ra} asked how would it be lifted from the world when the people would still be reciting the Quran? He replied, 'I considered you to be a wise man but you are very naive. Do the Christians not recite the New Testament? And do the Jews not recite the Torah?'²

What is meant by the lifting of the Holy Quran is that the

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1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]
 2. *Mishkāt al-Maṣābiḥ*, Volume I, p. 68, Kitābul-‘Ilm, Hadith 276, Dār Arqam bin Abī Arqam, Beirut, Lebanon [Publisher]

knowledge of the Holy Quran would disappear and guidance would vanish from the world. People would become deprived of the light and cognizance of the Holy Quran, and no one would act upon it. The people would abandon the path the Quran had come to teach and they would come to abide by their own ambitions and passions. When this state of affairs would prevail, a person from among the descendants of Persia would come and he would bring back the Faith anew, and he would revive faith and the Quran. He would again restore to the world the lost grandeur of the Quran, the forgotten guidance, and the faith that had ascended to the Pleiades. [‘If faith had ascended to the Pleiades a man from among the children of Persia will find it’].¹

Thus, it is very clearly proven from the Holy Quran and the Hadith of the Holy Prophet^{sas} that this ummah has been given the promise of a Khalifah in the Latter Days and his Signs and characteristics have also been told. I hold the claim to be the Promised Messiah^{as}. Now it is incumbent upon every person who loves God and the Messenger, and who desires to preserve his faith, to ponder whether the claim I have made is true or false. Those who come from God are accompanied by Divine Signs. A mere verbal claim does not merit being accepted.

Among other Signs mentioned in the books of Allah and the Messenger, one is the abandoning of camels as a means of transport. This subject has been discussed in the Holy Quran in the following words:

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1. The narrations of this hadith are found in different books with slight variations. The version most closely resembling the above is documented as: (لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا لَنَالَهُ رَجُلٌ مِّنْ هَؤُلَاءِ أَوْ قَالَ ((مِنْ أَوْثَاءِ فَارِس)) (*Kashful-Mushkil*, min Ḥadithiṣ-Ṣaḥīḥain, Part 3, p. 411, *Kashful-Mushkil min Masnad Abi Hurairah ad-Dūsi*, source al-Maktabah ash-Shāmilah). [Publisher]

وَإِذَا الْعِشْرُ عُظِلَتْ¹

And this subject has been described in the following words in the hadith of the Holy Prophet, peace and blessings of Allah be upon him: **وَيُتْرَكُ الْقَلَصُ فَلَا يُسْعَى عَلَيْهَا** [‘She-camels will be abandoned, and no one will travel upon them’].

Now, one who ponders should consider that these words, that were spoken by God and His Messenger thirteen hundred years ago, are illustrating the grandeur of those who uttered them by being fulfilled with great glory and majesty in this age. Just look at all the means coming into being to fulfil this prophecy, so much so that at the completion of the Hejaz railway, even the travel between Makkah and Madinah would be by train, instead of camels. She-camels would become useless.

As for the relationship of these prophecies with the Promised Messiah, since the expression ‘Promised Messiah’ has not been mentioned anywhere in the Holy Quran, it should be remembered that I have claimed to be the *Khatamul-Khulafa* and the promise of the advent of the *Khatamul-Khulafa* near the Day of Judgement is present in the Holy Quran. Moreover, I was repeatedly informed through Divine revelation that it is, indeed, I who has been called the Promised Messiah^{as} by Allah the Exalted, whose advent was promised in the Hadith. Bear in mind that the one who casts the Hadith away like trash, cannot be a believer at all, because a very large part of Islam is such that it would remain incomplete without the help of the Hadith. One who says that he has no need of the Hadith cannot be a believer at all. Such a one would, one day, also have to abandon the Quran.

In short, the person who has been designated the

1. And when the she-camels, ten-month pregnant, are abandoned (*Sūrah at-Takwīr*, 81:5). [Publisher]

Khatamul-Kbulafa in the Holy Quran has been called the Promised Messiah in the Hadith. And, in this way, all the prophecies concerning these two names, indeed, apply to me. Khalifah refers to one who comes afterwards and *kamil* [perfect] is one who comes after everyone else. And clearly the one who will come near to the Day of Judgement would indeed be after everyone else and, therefore, he indeed would be the more perfect and pre-eminent over all. It is only a difference in choice of words. The Holy Quran has referred to him by the word 'Khalifah' and in the Hadith he has been named the 'Promised Messiah'.

As for the proof of this claim of mine—so, remember well that the proof of my veracity is the very same as has always been for the Prophets and Appointees [of God]—I can show the veracity of my claim by whatsoever argument any person can present to prove the prophethood of the Holy Prophet^{as}. Those who come from Allah come to be recognized as true through the testimony of God Himself. Just as a liar makes a claim, so does the one who is true. Both are equal insofar as the making of a claim is concerned, and yet there is a way to set them apart.

Let us suppose that there was, indeed, not even a mention of the Promised Messiah^{as} in the Holy Quran nor even in the Hadith—what would have happened then? Even then the truthful one would have been recognized by his Signs.

Look, which earlier scripture mentioned Moses^{as}? Can anyone show which scripture had the news and prophecy about Moses^{as}? Then how did Moses^{as} come to be accepted as a Prophet? Know it well that it is only the fresh testimony of God that can be the proof of veracity [of the claimant]. A mere claim without supporting evidence cannot be the proof of veracity [for the claimant]. On the contrary, the claim that does not have Divine testimony with it is false and is subject to His punishment. God Himself destroys the false claimant and

he is not given respite because he fabricates a lie against God and wishes to create confusion between truth and falsehood.

I have Come to Serve and Rejuvenate this Very Shariah

I have not brought anything new nor have I established a new shariah. I have come to serve and rejuvenate this very Shariah that was brought by the Holy Prophet^{sas}, and to establish the truth of my claim, the very same Signs on the pattern of prophethood are present. I have mentioned these in my books. I have recently written a new book, *Ḥaqīqatul-Wahī [The Philosophy of Divine Revelation]*. One can see by reading it how many Signs God Almighty manifested in my support. Are these also shown for the sake of a liar?

Look, some Prophets were accepted to be true on the basis of just one miracle while here thousands of Signs are present. Moreover, any tumult or scepticism of this sort would have been justified if I had claimed [to have brought] a new religion; or if I had issued some new commandment from myself against the Book of Allah; or if I had added or subtracted from the *Sunnah* of the Messenger, peace and blessings of Allah be upon him, or if I had claimed to have abrogated it; or changed or altered the tenets of Prayer, Fasting or Hajj; but what I proclaim is that anyone who deviates even in the least from the Shariah of the Holy Prophet, peace and blessings of Allah be upon him, is a *kafir* [disbeliever].

When I consider one who turns away from following the Holy Prophet, peace and blessings of Allah be upon him, to indeed be a *kafir*, what would be the status [in my estimation] of the person who claims to have brought some new shariah; or enacts changes or modifications in the Quran or the *Sunnah* of the Messenger, peace and blessings of Allah be upon him;

or considers any commandment to be abrogated? In my view only such a one is a believer who truly follows the Holy Quran, and believes the Holy Quran to indeed be the *Khatamul-Kutub* [Seal of the Books], and considers the very Shariah that was brought to the world by the Holy Prophet^{sas} to be everlasting and does not make even an iota of change or modification in it. And only such a one can be a firm Muslim who, annihilating himself in following this Shariah, loses himself and dedicates every particle of his being in this path and does not oppose this Shariah in theory or practice.

However, it should not be misunderstood from the Divine revelation that descends upon me that I have claimed some new and Law-bearing prophethood. I have been called a Prophet because of the profusion of the discourse and converse, both in its quantity and in its quality. If someone sitting here has knowledge of Arabic or Hebrew, he would know that the word *nabi* is derived from the word *naba*. *Naba* means giving the news and *nabi* is the one who gives the news. Thus, the one who, having received a revelation from God Almighty which has mighty prophecies comprising knowledge of the unseen, conveys it to the people, is called a Prophet according to Islamic terminology. Thus, the Holy Quran says, **أَنْبِئْنِي بِأَسْمَاءِ هَؤُلَاءِ**¹. In reality, the dispute between us is merely semantics.

If my opponents do not forsake righteousness and piety, and abandon prejudice and obstinacy, then they know, and our elders and saints who have preceded us have written that **وَاللَّهُ بِأَوْلِيَاءِهِ مُكَالِمَاتٌ وَمُخَاطَبَاتٌ** [‘Allah speaks and converses with His friends’].

Throughout the world there exist not hundreds but indeed thousands and hundreds of thousands who experience true

1. Tell Me the names of these (*Sūrah al-Baqarah*, 2:32). [Publisher]

dreams. In fact, sometimes true dreams are experienced without distinction between the righteous and the sinful, by disbelievers and Muslims. Sometimes adulterers and adulteresses, the unclean and the foul also experience true dreams. Then why would one not accept that a believer—who, due to his flawless faith, is more deserving than they—can experience a true dream or visions or revelations? In fact, a believer can experience all these phenomena a great deal more.

Do not think that this takes away from the lustre of the visions and revelations of the righteous and those ordained by God, the Prophets and the Messengers, or that it detracts from their majesty or that it decreases their esteem. Not at all. The fact is that these matters affirm the revelation of prophethood and the discourses and converse of God that are bestowed upon His Prophets and Messengers by Him, and they are a strong argument for their reality.

If the seed of this phenomenon was not found in the people, these sinners, transgressors, and faithless people, would have denied the very existence of *wahi* [revelation] and *ilham* [inspiration] and their objection would have been strong. It is for this very reason, therefore, that Allah the Exalted, in His perfect wisdom, has Himself planted the seeds of this phenomenon in people of every category to serve as a witness for the discourses, converse, and prophetic revelation of the Prophets and saints so that man would have no way to escape and would be held guilty before his own conscience.

Continuing Discourse and Converse [of God] is the Soul of Islam

As a rule, man starts to entertain doubts about something if he is not provided a sample of it. This is something that is found exclusively in Islam and it is a great proof of the truth of a religion which is not found in any other religion.

Islam alone is the chosen, favoured, and accepted religion of God. For this reason, out of His sheer mercy, He bestowed upon Islam the perfect blessing of [His] eternally continuing discourse and converse in order to safeguard Muslims from stumbling and entertaining doubts. It is common for people to question in their minds that I too am a human being, and this claimant to Divine revelation is also, ultimately, a human being like me, so what is the reason that I do not experience revelation and converse with God while this person does? It is for this reason that, to eliminate such doubts, Allah the Exalted has placed a glimpse of this blessing in every person by way of a sample.

Look, just as a single penny can be an argument in favour of the possible existence of one to two hundred thousand pennies, and just as one rupee can be an argument in favour of the existence of a treasure of ten or twenty million rupees; similarly, a true dream can serve as an argument in favour of revelation. True dreams have been bestowed upon human nature as an illustration so that one may believe, from this rudimentary experience, that the most sublime form of this bounty does exist. If an ordinary person or even an ignoble person can have a dream, then why is it not possible for a perfect, pure, and pious person of the highest calibre to experience the most refined form of dream which is referred to as revelation, for a true dream is just a minute fraction of the most wonderful excellences?

Remember this well, that the continuation of discourse and converse [with God] is the soul of Islam. If Islam did not have this honour, then—like other religions—it, too, would have been a dead religion. Understand this point very well that if Islam had also been devoid of this blessing and grace of Allah, then certainly there would have been no reason for its eminence. This is the special grace of God that He has continued to send such living examples in Islam at the head of every century, and has, thereby, continued to prove to the world that Islam is a living religion.

There was a time when Islam was such a religion that its renunciation by a single person caused people to imagine that the world had come to an end, but now, it is that same Islam, yet hundreds of thousands have renounced it and became faithless. A concerted effort was made to annihilate Islam through internal and external assaults. Islam was defamed; it was trampled and crushed underfoot. Being ignorant of the essence of the Faith, those claiming to be Muslim are themselves proving to be the enemy of the Faith.

Now, tell me what other misguidance and deviation remains that is now being awaited? Just read the books of Reverend Pfander from among the Christians and see for yourself. He writes that there is not a single prophecy in the religion of Islam that was made nor is there any that was fulfilled. He declares that the prophecy of:

اَللّٰهُ غَلِبَتِ الرُّومُ¹

was guesswork and deception, and alleges that the Holy Prophet^{sas} had—God forbid—framed this estimation from

1. I am Allah, the All-Knowing. The Romans have been defeated (*Sūrah ar-Rūm*, 30:2–3). [Publisher]

current events and thereby conceived the prediction. Besides this, there are hundreds of other books and periodicals that have been written against Islam. No Muslim can stand before a Christian and no one can give a crushing reply to the enemies of Islam. If Islam and the life of Islam have come to rest solely upon the tales and fables from the past, then know that Islam has no chance, neither today nor tomorrow.

Know it well that God Almighty can still manifest ever fresh Signs to help Islam just as He helped Islam in the beginning and continued to do so ever since. He can create a *furqan* [what sets truth apart from falsehood] for every believer provided he is a believer.

But alas! Such are the so-called scholars and supporters of this serene, solid religion, who are themselves announcing that there is no one in Islam who can produce a Sign or a miracle. For instance, Maulawi Muhammad Husain himself admitted in the Conference of Religions, where the followers of all religions were gathered, that it was a pity that Islam did not have people who could show Signs in the present times. In other words, he himself admitted that even his religion was dead like other religions and no longer enjoys the Signs that are the hall-marks of life.

Now think about it. Is this where honour lies for Islam? Nay! What can be a greater affront than to concede that Islam is devoid of people with whom God has discourse and converse, and who have mighty Signs comprising news of the unseen accompanying them to prove their veracity? Remember well that if—God forbid!—such an age comes when these blessing would no longer be found in Islam, that Islam would then have died like other religions, for how could it be living if it lacked the essential sign of life?

Look, after all, the Brahmins also believe in لا إله إلا الله [‘There

is no one worthy of worship except Allah’]. If they were to ask you what additional capability and particular advantage you gained from believing in مُحَمَّدٌ رَّسُولُ اللَّهِ [‘Muhammad is the Messenger of Allah’], what would be your reply?

A Muslim needs to seize hold of such a powerful argument and adopt such a principle that would enable him to prevail over others.

And so if what you say is indeed true, then tell me what is the point of distinction between you and others? The Brahmans are also convinced of *Tauhid* [the Oneness of God]. Christians, too, have regard for the concept of *Tauhid*. The Aryas also say they are in favour of *Tauhid*. Jews are also *muwahhid* [believers in the Oneness of God]. I wrote to a Jewish scholar and asked him about his stance with regard to *Tauhid*. He replied that they believe in *Tauhid* and their God is the same as the God of the Holy Quran. Now, this point is worth pondering over and understanding, that if these people also claim *Tauhid*, then what is unique about Muslims?

Miracles that Distinguish between Truth and Falsehood

As for the abstruse and obscure discussions, they are extremely destructive. Has anyone ever been convinced by debates? No.

Look, Lekh Ram [an Arya religious leader] had a confrontation with me. He had made a prophecy about me that I would die within three years. I, having been informed by God, made a prophecy about him that he would be killed by murder within six years.

Open Lekh Ram’s book, *Khadt-e-Ahmadiyyah*, and see how he had supplicated to his Parmeshwar [God] with great humility and diffidence, tearfully and crying. And he petitioned God for a decision, help and support for the truthful and death and

destruction for the liar so that a distinction be drawn between truth and falsehood, and so that it may be apparent to the world as to which path—the religion of Islam or the Arya faith—is dear and acceptable to God and which stands accursed. And the whole world knows what the verdict was at the end, as to who was helped by God and who died in despair. And in this way was it settled once and for all, between the truthful and the liar, between Islam and the Arya faith.¹

These are the Signs of God and these are the means of differentiating. What can be achieved by dry arguments! Has anyone ever seen one make his opponent surrender as the result of a debate?

Take *Khabt-e-Ahmadiyyah* on the one hand, and take my books in which this prophecy is recorded in great detail on the other. Then compare and see which is the speech of God and which is that of Satan. If my pronouncement had not been from God and with the command of God, was it not possible that I could indeed have died and he could have lived as was expected from the obvious circumstances? I was older than him in age and then I was suffering from illnesses, while on the other side, he was strong, robust, and healthy.

Nevertheless, not only this, but also everyone else beside him—whosoever undertook a *mubahalab* [prayer duel] against me—was himself humiliated, killed. Ghulam Dastagir of Kasur and Muhy-ud-Din of Lakhookay—these people did *mubahalab* and placed an eternal seal upon my veracity by perishing themselves. Maulawi Chiragh Din of Jammu prophesied about me that I would die of the plague and waged the *mubahalab*, but look, he himself died of plague. There was one Faqir Mirza. He had also announced that Mirza [that is, I] would die in the month of Ramadan and that he had been informed of this news

1. *Al-Hakam*, vol. 12, no. 31, p. 3–6, dated 6 May 1908

from the Throne of God. When finally, that month of Ramadan came, he was the one who died. Babu Ilahi Bakhsh had also made a prophecy in his book that I would die of plague. You probably know how he died!

Now, tell me what else is a miracle? Dowie, who was sitting on the other side of the oceans, came against me. I prophesied, after being informed by God, of his sorrowful death. Soon thereafter, signs of his misfortune started to manifest, and ultimately he died having been paralyzed and having seen many miseries and humiliations. In short, if a book were to be prepared of all the Signs, I am sure it would have fifty *juzw*.¹ Look, Abdullah Atham is, indeed, not there anymore.

People say, 'Show a new miracle for us.' Have the Signs of God become stale and become useless that they are rejected and Signs of their own liking are demanded? God is not subservient to anyone and does not follow the will of anyone. He is showing Signs, but according to His own will. Do these Signs not satisfy, that more are demanded?

In short, the Promised One of the Latter Days has been designated Khalifah in the Holy Quran and he has been called the Messiah^{as} in the Hadith of the Holy Prophet, peace and blessings of Allah be upon him. Thus, Allah the Exalted has also given me two names in my book which was published twenty-six years ago and is present in the hands of friend and foe.

Thus, it has been said in one of my revelations:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

[I am about to place a Khalifah in the earth.]

1. A *juzw* comprises sixteen pages. [Publisher]

And in another revelation it is said:

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكَ الْمَسِيحَ ابْنَ مَرْيَمَ

[All praise belongs to the Allah who has made you
Masih Ibn-e-Maryam (the Messiah, Son of Mary).]

Thus, I am verily the one who has been so named by Allah the Exalted in accordance with the Hadith and the Holy Quran, and I am verily the one who has been appointed as the Promised One^{as}.

As for the Messiah of Nazareth, he has undoubtedly died and his death has been repeatedly mentioned in the Holy Quran in the most emphatic terms. There is no way for him to come back to life now. How foolish and ignorant it is to wait for him even after Allah the Exalted has placed another in his stead! What I am really saying is that those who argue in this matter and say that they should be given the Signs that they ask for, look—hundreds of such Prophets have also come about whom there were no prophecies in any earlier scripture.

The truth of the matter is that a true Prophet is accompanied by the awe-inspiring presence of God. And the one who comes from God, of necessity, has the banner of Divine Signs and help with him. You see, an opponent can create many excuses for not accepting the miracles mentioned in the Bible, the New Testament, the Quran, or Hadith. He can accuse them of having been modified or altered or he can interpret them in a different way focusing on a different aspect. Therefore, if the decision has to depend—and be entirely based on—past events, then this can present great difficulties, but Allah the Exalted does not at all desire that truth and falsehood be confused and that truth remain suspect upon the people of the world. That is

why it is His practice that He always manifests the truth with new and fresh Signs.

Accordingly, in this age as well, when God sent me as His appointee and named me the Promised Messiah and the *Khatamul-Khulafa* [Seal of the Successors], He also said, together with this:

قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللَّهِ فَهَلْ أَنتُمْ مُسْلِمُونَ... ۝

[Say: 'I have with me proof from Allah, then will you accept it or not?']

Meaning that, He also bestowed His testimony and witness at the same time. Even at this time, I have the testimony of God with me. I am always prepared to answer any objection that is made on the pattern of Prophets and is based on the Quran and Hadith. Every claimant is treated in the same way. Evidence for the veracity of his claim is demanded. I am, therefore, ever ready for this test provided it is on the pattern of prophethood.

God knows what is there in these tales of the past that these people do not accept all the new and fresh Signs and, instead, go after the old tales. Someone should ask them what they get out of these tales. The tales the Jews have are far greater than yours. Would you accept them?

Every nation has an abundance of these stories but these dry tales cannot be of any benefit to strengthening faith and refreshing the soul. The belief that is based on tales is quite feeble. The ultimate punishment for those who do not accept the new and fresh Signs and the testimony of God Almighty is that they are condemned to the slavery of these tales and fables.

The True Objective of Khulafa and Reformers

It was asked, ‘What is the purpose of the advent of a Khalifah?’

The Promised Messiah^{as} replied:

‘Reformation.’

Look, this human race started with Hazrat Adam^{as}. After an extended time, when the practical conduct of human beings deteriorated and man—having forgotten the true purpose of life and the real objective of Divine scripture—fell away from the path of righteousness, Allah the Exalted, out of His sheer mercy, guided the world and brought it out from the pit of misguidance through a Messenger and Appointee. The glorious majesty [of God] showed its lustre and the light of cognizance [of God] was established in the world like a brilliant lamp. Faith was transformed into a brilliant and luminous faith.

In short, this has been the practice of Allah the Exalted since eternity, that after the passage of some time people forget the teachings of an earlier Prophet and thereby lose the path of rectitude, the wherewithal of faith, and the light of Divine cognizance. A perilous darkness of misguidance, error, vice, and transgression encompasses the world from all four sides. It is then that the attributes of Allah the Exalted are roused and the name of God, His *Tauhid* [the Oneness of God], and His sublime excellences are made known anew in the world through a great man of extraordinary rank. Clear proofs of the existence of God Almighty are thus provided through thousands of Signs and it so happens that the cognizance of God, righteousness, and piety—that had been lost—become established in the world and a grand revolution takes place. In short, this Movement of mine has been established in accordance with this ancient practice of God.

Remember well that it is indeed faith that recognizes faith and it is with light that light can be identified. The sun is indeed present in the world, but what benefit can an individual whose eyes lack the light of vision draw from the sun? It is most perilous to casually assert that there is no need for an Imam or a Reformer.

Verily I say that there are some great hardships and ravines immensely difficult to traverse on the path to find God Almighty. Faith does not merely mean reciting the *Kalimah* لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ [‘There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah’] with the tongue. Faith is a very exquisite and profound mystery. It refers to a belief that dispels the egoistic passions from man and engenders a state within him that incinerates sin. The condition of those who achieve the true light of faith and real understanding becomes something quite unique. They are not like the ordinary people of the world. They are distinct from the rest. To become satisfied and smug that one has now become a believer and has mastered all levels of faith merely by giving up an odd sin, is but wishful thinking.

Look, human nature is indeed such that it does not always remain in one state. There is no reason to become satisfied until it is established, through long experience and perseverance, that you have really now made God your first preference and your ability to ward off sins has become permanent and you have been granted *nafs-e-mutma'innah* [the soul at rest] after having being rescued from *nafs-e-ammarah* [the self that incites to evil] and *nafs-e-lawwamah* [the self-reproaching self] and you have achieved genuine piety in your practices.

Different Levels of Shunning Evil and Pursuing Good

Look, Allah the Exalted says:

قَدْ أَفْلَحَ مَنْ زَكَّىٰ¹

Only he finds success who is able to develop comprehensive piety and *taqwa* [fear of God] and purity in himself and does not ever experience any bouts of commission of sins and disobedience. When a person has excelled both in casting away evil and pursuit of virtue, only then can he achieve success. Faith is not such an easy matter. It is not possible to achieve true faith until a man brings about a death upon his self.

Look, there are only two hallmarks of faith. The first stage is that man should abandon sin and should be able to achieve a state [of mind] in which he considers commission of a sin to be akin to throwing himself into a fire or putting his finger into the mouth of black snake or drinking from the cup of some lethal poison. You should also keep in mind that mere abstinence from evil is not virtue. Virtue lies in pursuit of good along with abstinence from evil. When a person has progressed to this level in his abstinence from sin, he should then perform righteous deeds earnestly in the footsteps of the Holy Prophet^{sas} as is the intent of God Almighty. No constraint should develop in his mind. And he should become capable of doing good with an open heart.

Look, some people are inherently such that they do not have the power and ability to commit certain kinds of sins. Can a person, who is impotent boast that he does not commit adultery? Or can one who barely affords a loaf of bread worth a few cents, boast that he does not drink wine? Or can a person who is old,

1. Verily, he *truly* prospers who purifies himself (*Sūrah al-A'lā*, 87:15). [Publisher]

weak, and helpless and is in a wretched and abject state, boast that he always shows patience, self-restraint, and forbearance, and does not confront people and forgives them? Thus, some people are just intrinsically incapable of committing certain sins.

It is quite possible that there might be some simpletons who have not committed any sin in their entire lifetime. Therefore, just giving up sin is not the only requisite of virtue. Pursuit of good is also a noble component. No one can be perfect until he drinks both kinds of elixirs. In the chapter *ad-Dahr* [of the Holy Quran] Allah the Exalted has mentioned that one elixir is *kafuri* [of camphor] and the second elixir is of *zanjabil* [dry ginger]. The chosen and dear ones [of God] are given both elixirs to drink. By drinking the *kafuri* elixir, the heart of the person is cooled and the faculties to commit sin are calmed down. Camphor has the ability to neutralize the foul matter. The faculties to commit sin get totally suppressed in those who are given the *kafuri* elixir to drink and they are no longer able to commit sin. They experience a kind of calm that is called *shanti*. A heavenly light descends like water upon them that washes off all the impurities of their heart, and all the contacts of carnal life are severed from them, and the inferno of the fire of sin cools off once for all.

But remember, this alone is not virtue and distinction. I recall the incident of someone. He was invited by someone to a feast. After having fed him the meal, the host, according to the custom, apologized for not doing enough. The guest was such a hot-headed person that he became very angry upon hearing this apology of the host, and said: 'Do you intend to put me under an obligation to you by saying this? You have not done a favour to me. Rather, I have done a great favour to you.'

The host again expressed his gratitude and implored him to continue. The guest said, 'When you were busy with your hospitality and were totally unmindful of me, I was alone here, and

I could have set your house on fire. How much loss would you have suffered? So, I have done a favour to you and not vice versa.'

This is only an illustration of not committing evil, but know it for certain that no one can present this kind of example before God Almighty. There, you will find the reward for what you earned. Allah the Exalted has likened abstinence from sin with drinking the *kafuri* elixir.

The second stage after this is that man be made to drink the *zanjabili* elixir. The word *zanjabil* denotes dry ginger. It is a compound word derived from *zana* and *jabal*. The effect of ginger is that it increases natural vigour. The literal meaning of this word is to climb a mountain. The implication is that just as the arduous task of mountain climbing is made easy by the use of this tonic, similarly, it is very difficult to climb the mountain of virtue, but it becomes easy with the spiritual elixir of *zanjabil*.

To carry out pure deeds sincerely and meritoriously, solely for the sake of Allah, is also a mountain and like a ravine that is very difficult to traverse. Not everyone's foot can reach it.

Look, in worldly matters there is an obvious outcome that is in mind, and effort is made for a specific matter. One works hard keeping a specific purpose and objective in mind. How hard one tries to succeed! What great hardships are endured to achieve respect and rank so much so that sometimes one becomes insane and crazy due to these efforts, and at times one gets sick and suffers from such ailments as ulceration of the lungs and emaciation, etc.

When the ravines of worldly trails are so arduous, imagine how much effort and hard work is needed to cross the ravines of religious and spiritual objectives whose outcomes are still behind a veil of the unseen, and whose very existence or non-existence can be elusive to some sceptic minds. To imagine that we can reach God by the blow of one breath, and we can be

purified merely by verbal acknowledgement, is the idea of those who have not heard or seen reformation.

The Stages of Purification are Very Distant

Remember that the stages of purification are very distant and beyond such conjectures. To achieve purity and truly save one's self from minor and major sins is the achievement of those who constantly keep God in the forefront of their eyes. Only they can be like the angels.

Look, if you stand a goat before a lion, it would forget even about eating and drinking, let alone that it should stray into the fields and eat out of the crops grown by people with hard labour and great efforts. So the same is the case of man. If he is convinced that he is seeing God or, at the least, that God is watching him, then how would it be possible for him to commit sin? Of course not! This is a natural rule that when one is convinced and has definitive knowledge that to put one's foot at a certain spot would result in death—would he do it? Or would he insert his finger in a hole which has a black snake in it and he has himself seen it? Or can he venture into a jungle without any arms where he knows that a bloodthirsty lion roams? Of course not!

Thus, it is human nature that he avoids and stays away from the place if he is convinced of its peril. The essence of faith is elusive and has not been understood until his cognizance of God reaches this level and until he gets convinced that sin and disobedience of God is a consuming fire or that it is a lethal poison. Faith is incomplete without such perfect conviction and understanding. What use is faith and what can be its benefit if it has no impact on his actions or which cannot produce even a trivial change in the condition of man!

Those who think they can continue to spend life comfortably in the pursuit of worldly affairs and still find God and can be purified as well, without any effort or struggle, are totally mistaken. It is the collective verdict of all Prophets, saints, and holy men that it is the prerogative of God to purify and it is absolutely essential and necessary to follow the footsteps of the Holy Prophet^{sas} in order to absorb this blessing of God, as He says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ¹

The sun is present in this world but an eye that can see is also required. The law of nature created by God Almighty is not absurd or useless. The means that God has made to achieve a particular thing must needs be followed in order to attain those results. Ears are created by God to hear but they cannot see. Eyes, which have been created to see, cannot serve the purpose of hearing. Thus, how can one succeed if he stays away from the path that Allah the Exalted has defined for attaining the bounty of His blessings? True purity and piety is attained by following the Holy Prophet^{sas}, because God has Himself said that if you wish to become the beloved ones of God, then follow the path of the Messengers^{as}. Thus, those people who question what need there is for any Prophet or Messenger, seek, as if, to refute the law of nature set by Allah the Exalted.

God Almighty says that you cannot become purified until I purify someone; you are all blind except the one I give eyes to; you are all dead except the one I give life to. Thus, man should always remain engaged in supplications and develop a true desire and anxious eagerness within himself to bring about a pure change within himself and he should develop a thirst for

1. Say, 'If you love Allah, follow me: *then* will Allah love you' (Sūrah Āl-e-Imrān, 3:32). [Publisher]

the love of God within himself so that the beneficence of God then also helps him and lifts him through a manifestation of His Power.

Man should annihilate himself in search of God and in seeking His pleasure so that God may then bring him back to life and have him partake of the elixir of Divine communion. If a person shows haste or does not show adequate regard for God, or manifests common heedlessness, then remember that God too is **غَنِيٌّ عَنِ الْعَالَمِينَ** [Independent of all creatures]. Is there anyone who can abrogate the Divine law that He has established to attain to His blessing—that those who hope to achieve His blessing must enter through this door while petitioning with humility? Only then will their wishes come to fruition; otherwise, if they were to wander lost all their lives, apart from this true path (that of following the Holy Prophet, peace and blessings of Allah be upon him), they would never ever reach their desired destination.

God has informed of a path. He who does not follow it will perish, but people fail to understand despite all the attempts to make them understand and show heedlessness. The most I expect from them is that they try the path that I invite them to, and to see whether what I tell them is true or false. God is arguing on my behalf and, up till today, He has also shown thousands of Signs in my support. Who has not seen some Sign or other of mine? Recently, a Christian visited me from America and acknowledged that Dowie, indeed, died exactly according to the purport of your prophecy, albeit he himself was bad.

Not just Dowie, there are thousands of brilliant and mighty Signs. God Almighty is, after all, not subservient to anyone. He does what He pleases—revive the dead or kill the living.

In short, you spend your lives, wealth, health, and time in the pursuit of worldly matters. The Faith has, after all, the right that some time, life, and wealth be spent for its sake as well. You lived

in England for three and a half years. Forget about the three, stay here with me for just the half year and then see for yourself how much beneficial increase there is in your knowledge.

The Meaning of Khatamun-Nabiyyin

A question was asked, 'What is meant by *Khatamun-Nabiyyin*?'

The Promised Messiah^{as} said:

It means that no law-bearing Prophet would come after the Holy Prophet^{sas}, and that no Prophet can come who does not have the seal of the Holy Prophet^{sas} with him.

Hazrat Ibn Arabi, the Chief of the Sufis, says that cessation of prophethood and death of Islam are one and the same thing. Look, in the times of Moses^{as}, even women received revelation [from Allah]. Thus, the mother of Moses^{as} herself spoke with God. What type of a religion is it concerning which it is said that its blessings and beneficence lie in the past and not in the future?

If God still hears the way He used to hear in the earlier times, and He sees in the way He used to see beforehand, then what is the reason that His ability to speak has now disappeared while it was present in the earlier times together with His ability to hear and see? If this is so, is there not the danger that the ability of God Almighty to hear and see might also be suspended at some point in time?

Woe to such obscene notions! Just as God used to communicate and talk with all the Prophets before, He continues to do so even now. I myself am available as proof of this. Know it for certain that God speaks just as He hears and sees. Unless the converse and discourse of God Almighty is acknowledged to exist in Islam forever, Islam becomes lifeless and it can never

attain any honour, and Islam also becomes a dead religion without any blessing and beneficence like all the other religions.

If you fail to understand this today at this moment, you will come to understand it at a later time. Without accepting this, Islam cannot survive at all and you too have no option but to accept this. If one is heedless by nature, then no one can correct that, but if one's nature is sound, he will come this way drawn uncontrollably at some point in time.

A question was asked, 'Can there be multiple Prophets at one time?'

The Promised Messiah^{as} said:

Yes. It is possible to have even a thousand at one time, but what is needed is proof and evidence for their truth. I don't deny this.

Is this the Last Century?

A question was asked, 'Is this the last century?'

The Promised Messiah^{as} said:

This is known only to God. He is Omnipotent and can bring an end to the entire world with a single earthquake. The truth is that man thinks of such questions even in times of ease and happiness, but if even a minor difficulty is encountered, or if an earthquake were to strike right now and the buildings begin to shake, people would immediately think that the Day of Judgement has arrived and this is the hour of the end of the world, and they would believe in God with a sincere heart. However, when peace returns, it is just such questions that come to the minds of the people.

The Promised Messiah^{as} said:

Mir Muhammad Ismail shared an incident related to the 4 April 1905 earthquake, that there was an atheist who did not believe in the existence of God, but when the earthquake struck, he began to chant '*Ram, Ram!*' ['O God, O God!']. Once that moment passed, he was asked what all that chanting of *Ram, Ram!* was about when he did not believe in God? He replied embarrassingly, 'Oh, I made a mistake. I couldn't think straight.'

In short, if God so wishes, He can destroy [all] with just one earthquake. Nothing is impossible before God. Even now, God has informed me of an earthquake, that it will come and will come suddenly **هتات**—everyone will be busy with their respective work without any worries. Philosophical thoughts also come to mind in times of comfort. When a calamity befalls, everything is forgotten.

The earthquake that struck on 4th April—I had foretold its coming as well. And this plague that has wreaked havoc throughout the world—I had also informed about it beforehand. I had published it in my books and public announcements. It was not just word of mouth. Thus, it appeared exactly as prophesied but God is not done yet. He has decided to warn the world and will not stop until, with powerful assaults, He compels the world to concede. For me, every night is new. Only God knows what is about to happen and what all is going to happen. One should always remain fearful and worried and should continue to supplicate.¹

1. *Al-Hakam*, vol. 12, no. 32, p. 1–5, dated 10 May 1908

2 MAY 1908

(Before Zuhr Prayers in Lahore)

Striving in Search of Truth is Incumbent upon Us

A [university] graduate came to meet the Promised Messiah, peace be upon him, and requested prayers that Allah the Exalted enable him to recognize the truth of the Promised Messiah^{as} so that he should not be left deprived of this blessing.

The Promised Messiah^{as} said:

Although everything that happens occurs only as the result of the grace of God, it is still incumbent upon man to make an effort as is clearly ordained by the Holy Quran:

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى¹

Meaning that a man benefits from the blessings [in proportion] to his effort.

At another place it is said:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَهُمْ صُبُلَنَا²

1. And there is nothing for man but *the fruits of* his endeavours (*Sūrah an-Najm*, 53:40). [Publisher]

2. And *as for* those who strive in Our path—We will surely guide them in Our ways (*Sūrah al-Ankabūt*, 29:70). [Publisher]

Meaning, those who strive with passion and yearning to find God through God—their effort and hard work is not wasted, and they are most certainly shown the right path and are bestowed guidance. One who takes a step toward God with honesty and sincere intention, God advances towards him to guide him to the right path. It is incumbent upon man to ponder and to develop within himself true yearning and thirst for seeking the truth. He should pursue the means that Allah the Exalted has prescribed to increase the expanse of his knowledge. God ceases to care for the one who does not care for Him, as He Himself says:

إِنَّ اللَّهَ غَفِيٌّ عَنِ الْعَالَمِينَ¹

Effort and the true anguish of a sincere heart is needed for the acceptance of supplications as well. Just look at the variety of dangerous efforts people undertake for worldly exams. At times they lose their minds due to the intense mental exertion. At times, serious illnesses like insanity, tuberculosis, etc. develop. And if they fail, some people become so distressed that they well-nigh commit suicide. Thus, they bear such a variety of hardships for this transient, worldly life. Their successes are, at least in some part, the result of their own hard work. If they were to sit idle and not prepare for the exam, who would expect them to succeed? So, when some people still fail even with intense toil and trouble, what would be the condition of those who didn't even try?

I accept that some who make the effort still fail, but this does not mean that they should never try again. This is a

1. Allah is surely independent of all creatures (*Sūrah Āl-e-ʿImrān*, 3:98).
[Publisher]

totally wrong approach. What a wonderful couplet someone composed:

گرچہ وصال نہ بکوش دہند ہر قدر اے دل کہ توانی بکوش
*[Although union with the Beloved cannot be achieved through effort—
 O my heart!—you must exert as much effort as your strength allows].*

How painstakingly and diligently a farmer prepares his crops but sometimes his crops are ruined due to hail and sometimes due to drought. But this failure does not result in people giving up farming altogether. There are thousands who continue to toil with full force despite such setbacks and do ultimately reap the fruits of their labour.

Allah's blessings depend upon your efforts. Look, even a poet, when he tries and struggles, something ultimately comes to him and a couplet begins to take shape. It is also necessary for you to study the literature of this Movement, and to observe with careful consideration and fairness, whether they contain the truth or not. In order to arrive at an opinion about any matter, knowledge is absolutely essential. One whose knowledge base becomes extensive, can decide for himself who, out of the parties, is in the right.

Most people are, in the first place, reluctant to come to me because of their arrogance and even if they do come, they come having already made up their minds. Such individuals existed in the time of the Holy Prophet^{sas} as well. They always remain deprived, and it is not their lot to attain faith. Such people are, in fact, atheistic and faithless, and wish not to be restrained in any way. The one who is a true Muslim does not face much difficulty in assessing the truth, because a Muslim who is true in his faith and is aware of the practice of Allah and of the Messenger, will always do his research keeping the pattern of prophethood

in the forefront of his mind. Such people are left with only a few objections and for them only a very short portion of the journey remains to be covered.

On the other hand, if there is someone who is entertaining doubts and questions about Islam itself, and he has not yet even determined the truth of Islam, then for such people there is no safe passage. These are the people who ultimately perish. Such individuals are essentially the enemies of spiritual affairs. They carry a streak of arrogance and haughtiness in them. They consider following [someone or something] to be a source of disgrace for them. They have been consumed by the new enlightenment but have failed to accept heavenly light.

It has been a Divine law since eternity that when the world becomes filled with transgression, iniquity, and sin, and every kind of evil runs rampant throughout the world, God Almighty brings about a reformation of the world by Himself establishing a spiritual order. But the one who asks 'What need do I have for this?' is, as if, wanting to change this law of God. I fear that such people will one day renounce even Islam, and fail to feel the need for the existence of God as well. This is a very perilous course because they have turned away from the true and real path that bears witness to the distinction of Islam and the existence of the Exalted Maker [God].

Many of them claim to have vast knowledge but are, indeed, ignorant; rather, they are the most ignorant. They have no feel for religion or religious sciences. Benefit can be derived by those who have an open mind and make use of meekness, patience, and a genuine thirst in the way of God. The need for light is felt by one who is surrounded by darkness. How can those who already have light, feel the need for light?

Nothing can enter a pot that is already full. Something can be added to a pot only if it is empty. Life is not dependable. This

is an extremely dangerous time. One should pay heed to this matter with urgency.

Respite from the Plague is not Occasion for Rejoicing

On mention of the plague, the Promised Messiah^{as} said:

This year the plague is somewhat less flagrant. However, it is no occasion to rejoice as people have not derived any benefit from the plague at all. The purpose for which it came has not yet been fulfilled. In fact, plague is the name of death. According to the dictionary, all the pernicious diseases which result in death are referred to as plague. This word has a broad application according to the dictionary. It is quite possible that it may resurface in some other form, or it may reappear in the future in the same form, but with much greater aggressiveness. The revelation of Allah the Exalted hints to this as well, as it contains the phrase أَفْطِرُ وَأَصُومُ; that is, there would be a time when the plague would consume people just as people consume food and water at the breaking of the fast, while at another time, there would be peace as if the plague is observing a fast:

إِنِّي مَعَ الرَّسُولِ أَفُومٌ. أَفْطِرُ وَأَصُومُ وَلَنْ أَبْرَحَ الْأَرْضَ إِلَى الْوَقْتِ الْمَعْلُومِ

[‘I shall stand with My Messenger and shall break the fast and also observe it. I shall not depart from this land until a determined time.’]

People are only too eager to find an explanation to reassure and appease themselves. They calm themselves down by saying that it was just an ordinary illness and, accordingly, it is now gone—What Sign and what warning?

In actual fact, the word ‘plague’ has a vast meaning:

الطَّاعُونُ الْمَوْتُ [‘The Plague means death’]. It is the term that refers to all epidemic diseases. Smallpox, pleurisy, fever, tumours, vomiting, and loss of consciousness—all such diseases are included in it. It is pertinent to recall that a form of plague also broke out in the time of the Companions of the Holy Prophet^{sas} and was in the form of a small pustule that would develop on the palm of the hand.

Whereas during the current outbreak, it has been observed quite often that people pass away in a state of unconsciousness and numbness, some pass away while hearty and healthy. Some develop bloody diarrhoea. Some pass away while no one knows what happened to them. Ten men went to sleep one night all healthy and well, but not a single one woke alive. In short, there are many such instances which reveal that no one understands this disease and it has many variations.

In fact, this pause—as misfortune would have it—is extremely dangerous, because people will now become more daring and commit sins audaciously. They will infer from this hiatus that it was merely one illness that is over and gone; it was neither a Sign for anyone nor a chastisement [from God]. In short, this is not an occasion for rejoicing. It is an occasion to be fearful.

At the time when Divine wrath had befallen the world in the form of the plague, I had received the following revelation:

أَفْطِرُ وَأَصُومُ

[‘I shall break the fast and also observe it.’]

It was a metaphor meaning that at times this disease would intensify and at times there would be a pause in it.

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ¹

Allah will not relent, and will absolutely not relent, until people develop a change in their morals, deeds, and thinking.

The fact is that these people resent even the notion that something should be attributed to God. Rather, they say that it has happened by chance and how does God have any control or influence in it? What I am worried about is that people will now adopt this opinion willy-nilly, and then come to accept this opinion to be valid—that it was simply a chance illness which is gone, and all is safe and secure now.

Thus, comforting and assuring themselves in this way, they will turn away from God and advance in their defiance and audacity. The grandeur of Allah has departed from their hearts. The degree of respect and longing they hold in their hearts for figures of worldly authority and for their own personal needs and objectives—there does not remain even that much respect and longing for God and His Messenger and their approval. Even the global and punishing Sign of the plague did not prove to be of any benefit to them. Earthquakes also came exactly as promised by God and many cities that were heavily populated at one time became desolate, yet the world did not bring about any change.

A few days ago, I received the following revelation:

زُلْزِلَتِ الْأَرْضُ

[‘The earth shall be shaken.’]

This also implies a terrible and unknown calamity, whether it is literal or metaphoric, as the word ‘earthquake’ has been used

1. Surely, Allah changes not the condition of a people until they change that which is in their hearts (*Sūrah ar-Ra’d*, 13:12). [Publisher]

to convey meanings different from its literal meaning, as we see from the Holy Quran: ¹لُزُّوا زِلْزَالًا شَدِيدًا. Now, all the Signs that God has shown will have the opposite effect upon them and, considering them all to be chance events like the plague, their hearts will become hardened.

It is similar to what happened with Pharaoh. He, too, became more stubborn. Whenever there was a respite from a calamity, he too would consider the chastisement to have been a transient and chance event with the result that his heart would become yet more hardened. So at the very end, when he was about to be drowned, he professed that he too believed in the One in whom the Children of Israel believed. Even then, he did not proclaim the name of God.

This is precisely the condition of these people at this time. The plague had hit but now it has become less intense to some extent. The famine is no longer that intense either, and the prospect of relief is becoming visible. Now they will feel safe and, feeling secure, will advance even further in the commission of sins and crimes with daring and audacity, having become more stone-hearted than before. Their hearts will not develop the anxiety to repent, seek forgiveness, pay heed to Allah, and to reform themselves. However, God says that this is nothing new, but rather, this has been happening since eternity.

1. They were shaken with a violent shaking (*Sūrah al-Aḥzāb*, 33:12). [Publisher]

(After Asr Prayer)

Two Components of Noble Qualities and Sublime Morals—the Rights of God and the Rights of People

(At a meeting with His Highness Prince Muhammad Ibrahim Khan, the Promised Messiah^{as} delivered a speech in Persian—Editor)

The Promised Messiah^{as} said:

There is too much hypocrisy in the world in the present age. There are very few who are sincere. Love and sincerity are a part of faith. May God reward you for your love and sincerity and grant you strength.

To do good to people without any consideration of reward or recompense is what is called noble morals. This is what is called nobility of human character. A lower level of nobility of character is that, instead of resisting evil or simply overlooking it, one should do good to the evildoer. This is an attribute of the Prophets and then of those who keep their company. And the perfect example of this is provided by the Holy Prophet^{sas} and his Companions, may Allah be pleased with them all. Allah would never permit hearts infused with the compassion for mankind to perish.

Noble attributes and sublime morals have just two components, and they are the gist, the sum, and essence of the Holy Quran's pure teachings. The first is the discharge of obligations to Allah—one should worship God, eschew sin and transgression, refrain from all that is forbidden, and remain committed to obeying all Divine commandments. The second is never being negligent in the discharge of the rights of human beings, and to be benevolent to all human beings.

Those who are derelict in their duty towards mankind

are in a most precarious position even if they discharge their obligations to God, because Allah the Exalted is the *Sattar* [Concealer (of weaknesses)], *Ghaffar* [Most Forgiving], *Rahim* [Merciful], and *Halim* [Forbearing], and He forgives. It is His habit to mostly forgive, but the bent of man, on the other hand, is such that he hardly ever forgives anyone. Thus, if man does not forgive the transgression against his rights, then the one who has failed to fully discharge his obligations to other human beings or has transgressed against others, is at risk of losing the reward for his good deeds because of this negligence even if he is striving to obey Divine commandments and is adhering to the religious ordinances like *Salat* [obligatory Prayers], Fasting etc.

Thus, a true believer is indeed the one who is careful and diligent in discharging both the rights of God and the rights of His creation. Thus, he alone truly follows the Quran in its entirety, who keeps in mind both these aspects while carrying out his actions. Otherwise, he believes in only one half of the Quran. However, it is not within the power of man to perform both these types of deeds by the strength of his effort alone. He is constrained by the shackles of *nafs-e-ammarah* [the self that incites to evil]. Nothing can come about until the grace and power of Allah the Exalted accompanies man. Therefore, one should continue to supplicate so that he may be granted the power to perform virtuous deeds and so that he may be released from the bondage of *nafs-e-ammarah* which is a dangerous enemy of man.

If there were no *nafs-e-ammarah*, there would be no Satan either. This is man's enemy from within—an enemy in the guise of a friend, while Satan is the enemy from without. It goes without saying that, as a rule, when a thief breaks into someone's home, he must first conspire with some insider who is familiar with the house and knowledgeable about it. Without conspiring

with the inside knower of secrets, the thief from without can do nothing and has no chance of success at all. This is indeed the reason why Satan, the enemy from without, colludes with man's *nafs-e-ammara*, the insider who is familiar with the secrets of the self, to break into the faith of a human being and destroy the light of faith. Allah the Exalted says:

وَمَا أَمِرْتُ نَفْسِي ۚ إِنَّ النَّفْسَ لَكَاذِبَةٌ ۖ بَاسُوءٌ¹

Meaning that I do not exonerate my *nafs* [self] and I am not satisfied that my *nafs* has become purified; quite to the contrary, it is the governing mischief monger.

Salvation Depends on Purification of the Nafs

Purification of the *nafs* [self] is a very difficult stage to reach, while salvation revolves around the purification of the *nafs*. Allah the Exalted says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا²

and the purification of *nafs* cannot be achieved without the grace of God. This is an immutable law of God Almighty.

لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا³

And the principle that has been established since eternity for

1. *Sūrah Yūsuf*, 12:54 [Publisher]

2. Surely, he prospers who augments it (*Sūrah ash-Shams*, 91:10). [Publisher]

3. You shall not find any change in the established practice of Allah (*Sūrah al-Fat'h*, 48:24). [Publisher]

the attraction of Divine blessings is that the Messenger, peace and blessings of Allah be upon him, should be followed, and yet there are thousands of such people in the world who say that they too profess لا إِلَهَ إِلَّا اللَّهُ [‘There is no one worthy of worship except Allah’], perform virtuous deeds, and refrain from evil deeds. In reality, their contention is that they are not in need of following the Messenger^{sas}.

Beware! This is a grave mistake, and it is a Satanic deception that such a notion develops in the hearts of people. When Allah the Exalted has Himself declared in His Holy Word that purification and Divine love are contingent upon obedience of the Messenger, then who can claim that he can become pure through his own strength?

True conviction and faith full of perfect cognizance can never ever be achieved until true obedience and love of the Prophets is adopted. The faith that can destroy sin, and the conviction that can show the countenance of God, can never ever be achieved without such compelling prophecies comprising knowledge of the unseen and might of God as are beyond the power and imagination of man. People are engrossed in the pursuit of their worldly affairs with great focus and attention, and they painstakingly undertake perilous and the most arduous of endeavours for these worldly things. If they were to take a step toward God Almighty with the same zeal, and turn their attention towards the Heavenly Movement that God Almighty has established for this purpose at this time, I can say with certainty that Allah the Exalted is most certainly able to show signs of His mercy for their sake.

However, the real issue is that people are careless in this respect. Otherwise, what is difficult about religious matters? There is no hardship in *Salat*; water is readily available and the earth is there for one to prostrate upon. What is needed is an obedient and pure heart that has a true craving for Divine love.

Look, if you add up all the *Salats* and estimate the time needed to perform them, it might be no more than perhaps limited time. After all, people do attend to the call of nature. Even if they had this much regard for *Salat* in their hearts, they could perform the *Salat*. But alas! Islam is in serious jeopardy at this time and Muslims are, in reality, bereft of the light of faith. How worried one becomes if afflicted with a serious illness and yet no one is worried about this spiritual leprosy which leads to Hell!

How the World Treats the Appointees of God

Coming before me is, in essence, presenting yourself before God, and to honour me is, in fact, to honour the Word of God and His Messenger. It has been twenty-six consecutive years since God appointed me as the *Mujaddid* [Reformer] and sent me to the world to rectify the evils of this age. And it is not the case that this is just my verbal claim. He also gave me thousands of His mighty Signs, and He sent me on the pattern of prophet-hood. Yet, people did not care.

On the contrary, they called me *kafir* [disbeliever], *akfar* [the greatest of disbelievers], *dajjal* [a deceiver], and *kazzab* [a great liar], notwithstanding that the God who had sent me, manifested great Signs to testify to my truth—not just one or two, but thousands of them! In the courts of this world, no matter how difficult the case may be, even the death penalty may be awarded on the testimony of two or three witnesses. But here, thousands of people are witnesses to these Signs of mine. There is no place from east to west where some witness to my Signs is not present, yet these people have shown no regard.

No one resists even a lowly orderly of the government when

he comes for tax collection, but if someone does, he is declared a rebel and duly punished. Yet people are heedless of the Divine Government. It is true that those who come from God are clothed in humility. People look upon them with derision and disdain. They ridicule and mock them. But Allah the Exalted says:

يَعْسُرُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ¹

Allah the Exalted is truthful and does not lie. He says that all Prophets who came, from Adam to the last one, have been ridiculed and mocked. However, when time passes, people begin to glorify them. Almost 200 ulema of his time issued a fatwa [religious verdict] of apostasy against Sheikh Abdul Qadir Jilani, may Allah have mercy upon him. Ibn Jawzi, who was a scholar of Hadith of his time, wrote a book and titled it *Talbis Iblis*, and used much bitter and unseemly words against him. Yet, the whole world knows how he [Sheikh Abdul Qadir Jilani] was acknowledged as a wonderfully accomplished and pious man, and how he was acclaimed far and wide just a couple of hundred years after his demise. He is not alone in this. All saintly people have received the same treatment.

So, on this same pattern, all the ulema of the Punjab and India have bestowed upon me the titles of *kafir* [disbeliever], *dajjal* [deceiver], *fasiq* [transgressor], *fajir* [sinner], etc. They claim that I—God forbid—abuse the Prophets, whereas I hold all Prophets in great esteem, and it is to manifest their grandeur and truth that I have, in fact, been sent.

Know for certain that if I am not from God and I am indeed a liar, then no one can prove the prophethood of any of

1. Alas for mankind! there comes not a Messenger to them but they mock at him (*Sūrah Yā Sīn*, 36:31). [Publisher]

the Prophets. If mentioning the death of Jesus^{as} is equivalent to hurling abuse upon him, then the one who abused Jesus^{as} first and foremost is none other than God.

Need for a Reformer

What I mean to say is that it has always been the case that when the hearts of people become negligent of the rights of God and the rights of God's servants, when cruelty and oppression become the norm for people, when people appoint hundreds of idols for themselves and turn away from their Creator and the True God, and when they forget the teachings of the Prophets; Allah the Exalted rectifies all these evils by initiating a spiritual movement at such critical times. Even today, if one has the insight, he can discern whether the condition of Islam has reached such a critical stage or not when God should attend to it. This age is crying out by its very plight that a Reformer is needed.

The Plight of Muslim Rulers

Muslims are in a wretched state. The condition of ordinary Muslims is such that they do not merit even being counted. Those who are known as kings and are the caliphs of Muslims and the leaders of the believers—their own condition is such that despite being the king, they do not have the courage to permit an individual to speak the truth openly and freely in their realm. In the empire of the Sultan of Turkey, no one can pen even a few lines against Christianity, being apprehensive, perhaps, that all other Christian powers would be offended and take his kingdom. They do not hold so much as an iota

of regard for the Kingdom of God nor do they have full trust in the power of God. Regard for self-interest is good only to an extent, but where it endangers one's faith, no considerations should be given to it. However, my experience shows that the government does not interfere in religion.

Look, how many books I have written against the Christians and how forcefully have I refuted their false beliefs! Nevertheless, it is a great tribute to this government that it has not expressed any displeasure. One's own weakness is the real culprit. Otherwise, the government does not interfere in religious matters at all.

Look, just consider this case against me and how justly and honestly it was decided. An arrest warrant was issued from Amritsar requiring a bail of 40,000 rupees. It was the providence of God that it was left on the books and the judge learned afterwards that he was not even authorized to issue it in the first place! But Allah's control, which always manifests itself in a variety of ways for those He sends into the world, helped me even at that perilous time. The petition was then suddenly transferred to the court of the Deputy Commissioner of Gurdaspur. He did not issue any warrant. He asked for me [to appear before him] and treated me with great respect and honour.

My purpose in pointing out this incident is only that, firstly, the government is not influenced—favourably or adversely—on account of religious considerations; it only does whatever is the demand of justice and honesty. And, secondly, that the bond with God is such a thing that, due to its blessings, one is comforted in every adversity and delivered from every calamity. When a man becomes devoted to God, God shows him deference in every matter. Those people who are engrossed wholly in the cares and concerns of this world, and remain oblivious to God, do not merit being called believers. A believer is one

who does not forsake God even when he reaches the very edge of destruction. It is a hallmark of faith that one should not lose hope and continue to believe, to the very end, that all matters are in the hand of God.

To be called the King, the Caliph of the Muslims, *Amirul-Mo'minin* [the Leader of the Faithful] and yet be heedless of God is not a good thing. To be so fearful of the creation of God as if God has no power, is a serious type of weakness. People say that he is the caretaker of the holy places [Makkah and Madinah], but I say that the holy places are protecting him. It is the blessing of the holy places and it is because of them that he is still surviving. The religious freedom that we have in this country is not enjoined even by the Muslims in Muslim countries.

Look at the freedom with which I have been working, and the effect my publications have had on this country. Christian priests used to come to Qadian all the time. They would always set up their camps in the outskirts of Qadian. They would roam around town and preach, but now—for last fifteen years—we haven't seen the face of so much as a single priest! They always invited Muslims and challenged them if anyone would debate with them. They claimed that—God forbid—the Holy Prophet^{sas} did not show any miracle. They always wanted to debate the topic of the Living Prophet. How times have changed!

Now I invite them and even offer a reward, but no one comes. It is as if they have changed their stance altogether. I am always prepared to undertake any method that can be employed to effectively and conclusively settle the arguments.

External Attacks on Islam

You may also recall the time when they used to say that there was not a single miracle in the Holy Quran. They would say the prophecy of: ¹ غُلِبَتِ الرُّومُ was simply a guess that the Holy Prophet^{sas} made after comparing the two powers. This was how far things had advanced.

Then, for a very long time, they had tarnished the pure and luminous face of Islam by alleging that Islam had spread with the force of the sword. In short, they had created such a maelstrom of varied accusations and uncalled for objections that in my estimation, if we were to pile up all the books and magazines they had written against Islam in the last half century, it would make a mountain. Knowledgeable people know that so many attacks have never been made against any other Prophet, nor was such foul language ever used against any other Prophet since the creation of the world, nor was any other Prophet abused to this extent or slandered to this degree.

Look at the Aryas. Their books are filled with so much filth that I do not think any Muslim who has a sense of honour can read even a single line from these books, especially if you look at the books written by Lekh Ram. ...

The Internal Enemies of Islam

In short, this is the status of the hostility of external enemies. The inner condition of the house [of Islam] is much worse than this. The enemy from within is causing greater loss and harm while claiming to be well-wishers. The condition of the religious scholars, who were thought to be the pillars of the Faith

1. The Romans have been defeated (*Sūrah ar-Rūm*, 30:3). [Publisher]

and the means of salvation, can be judged from their response to this Divine Movement. When God Almighty, in accordance with His age-old tradition, established a Heavenly Movement at the exact time of need with perfect wisdom and truth for the reformation and eradication of these evils, and showed thousands of miraculous Signs to testify that it was from Allah, they turned hostile to it and sought to destroy it.

It was more incumbent upon them, being the pillars of the Faith and being learned and knowledgeable of the Holy Quran and Hadith, to support this Movement. Instead, they occupied themselves with all the schemes to extinguish this Divine light. The state of their learning is so pathetic that the following couplet of Hafiz Shirazi [a famous Persian poet] was perhaps written for these very scholars:

واعظان کین جلوہ بر محراب و منبر می کنند چون بخلوت می روند آن کار دیگر می کنند

[On the pulpit the preachers put up a great show;

In private, they act quite differently.]

Next to them is the echelon of society comprising the rich and powerful. Their condition is also manifestly evident. They are totally dissociated from religion. They are so occupied in their sensual pleasures and pursuits that they have no time to spare, and if they do have any time to spare, they would spend it playing chess.

If you look at the third tier of society, which consists of the general masses, you feel even more sorry at the wretched and precarious condition of Islam. Jails are filled with Muslims. It is Muslims who are ruining themselves in bars. The Muslims are the ones who are in the miserable plight as prostitutes. If you look closely at any activity of immorality, debauchery, crimes, and sin, you will find Muslims outnumbering others.

It has become almost a profession for Muslims, especially the so-called *maulawis*, to give false testimony. And yet, I am the one receiving their fatwas of apostasy and being accused of so many things.

It is my wish and I am eager to see a group of influential Muslims to at least investigate whether these accusations that are levelled against me are indeed true. Is it true that I have abandoned the Holy Quran and the Messenger^{sas}? Have I—God forbid—made some new religion? Is it true that I insult the Prophets?

Preaching by Writing Books or Making Speeches—a Comparison

The respected prince asked that if, instead of always staying in Qadian, you were to tour the various towns of Punjab and India and preach and speak, then it would be more beneficial.

The Promised Messiah^{as} said:

The methods of preaching are different in every age in accordance with the time and circumstances. Although the freedom of the present era is a good thing, it also has some drawbacks. I have employed the method of preaching that you have suggested and I have also made journeys to some places for this purpose. However, I have seen, through experience, that the real objective cannot be fully achieved this way. Some people interrupt and start speaking during the speech. Some even hurl a few abuses and cause disorder by raising a clamour.

Once, right here in Lahore, a person stood up during the course of my speech and hurled abuses right in my face, even though it was my own residence and there was an arrangement

of the police etc. The late Miyan Muhammad Khan, who was very sincere and loving towards me became angry, but I stopped him as it is against my moral principles to react in that same way.

In short, I have had enough experience in Lahore, Amritsar, Delhi, Sialkot, etc. to know that this method is not free from mischief, and it has greater risk of violence. We were pelted with stones in Amritsar and one stone even hit my son. Some of my friends were hit with shoes. ¹ لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ [‘A believer is not bitten from the same hole twice’], so how can I try the previously tested method again?

The second big flaw is that in oral discussion, the transcribers can do whatever they like. They have the pen in their hand, they can make a mountain out of a molehill if they so choose. Then, there are some evil-natured people of the type who are explained things for hours, but because they do not have much opportunity to ponder during the course of an oral discourse and since the oral conversations are spontaneous and reactive, they do not leave a lasting impact. Therefore, I was forced to eschew this approach.

In the course of my writing, I have penned seventy to seventy-five detailed books in order to communicate the arguments comprehensively. Each one of them is so comprehensive in its own right that it is not possible that if any seeker of truth and seeker of research reads them carefully, he would not find enough material to decide between the truth and falsehood. In my lifetime, I have collected a mighty treasure of knowledge and I have disseminated it as far as it was possible. They have also been read by both, my friends and foes alike. The spoken word has a short lifespan.

One does not get a chance to deliberate in its course.

1. *Ṣaḥīḥ al-Bukhārī, Kitābul-Adab*, Hadith 6133 [Publisher]

Rather, some excitable people do not even have a chance to comprehend as they become furious as soon as they hear something against their views and start to fume at their mouths. On the other hand, if one can sit with a book in an isolated room, he gets the opportunity to deliberate. As there is no opponent at that time, one gets a good opportunity to ponder with a clear mind. However, I have not given up the other method. I have travelled to many cities for this purpose and have preached there. At some places, we were even confronted with bricks and stones. Yet, in your opinion, I have not preached my message.

I Have Completed My Work

I have not had any worldly pursuit in my life. Whether I am in Qadian or Lahore, my every breath is in the way of Allah. I have now completed my work through reason and through citing the written record. There is no aspect left that I have not completed. Now it is only the prayers from my end that are left.

God has similarly not left anything incomplete. The miracles He has shown are with such abundance and awe, that both friends and foes alike have acknowledged their grandeur and majesty. Even now if one does not recognize the truth, it is beyond my control. ¹ **إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ** .

1. Surely you will not be able to guide *all* whom you love (*Sūrah al-Qaṣaṣ*, 28:57).
[Publisher]

The Death of Jesus as a Remedy

One should not look upon the Divine Movement lightly or with disdain. He has a monumental plan. Islam's well-being lies exclusively within it.

Once I went to Delhi. I submitted to them that they had used the recipe for thirteen hundred years which accepts that the Holy Prophet^{sas} is buried in a grave and Jesus^{as} is seated in Heaven. Did this formula benefit you or hurt you? You can think about the answer to this question for yourself. Nearly 100,000 people have renounced Islam from every tribe and group: Sayyeds, Mughals, Pathans, Qureshis, etc. This is the consequence of saying over and over again that Jesus^{as} is still alive.

Now, I tell you another remedy; try it and see. It is that you accept the death of Jesus^{as} (as is proven from the Holy Quran and was corroborated to by the Holy Prophet, peace and blessings of Allah be upon him, through his personal experience).

A person from the audience, who was a tall man, spoke up and said, 'You are right! You should continue your work. I have understood your approach. Verily, Islam's well-being lies exclusively within it.'

[The Promised Messiah^{as} continued:]

In the Holy Quran, Allah the Exalted has used the word تَوَفَّى [tawaffi] with reference to Jesus^{as} and the Holy Prophet^{sas} has corroborated to it by providing an [eyewitness] account of his experience during the *Mi'raj* [Spiritual Ascension] in which he saw him with the dead. What similarity do the living have with the deceased? Had Jesus^{as} been alive, there should have been some chamber set aside for him; not that he should be living with the dead.

No one will be able to prove from the Holy Quran that the word **تَوَفَّى** [*tawaffi*] means ‘ascension to heaven with the mortal body’ and not ‘death’. You see, the very same word **تَوَفَّى** [*tawaffi*] has been used in the Holy Quran for the Holy Prophet^{as}:

إِنَّمَا تُرِيدُكَ بَعْضَ الَّذِي كُودُهُمْ أَوْ تَتَوَفَّيْكَ¹

And the very same word **تَوَفَّى** [*tawaffi*] has been used in regard to the Prophet Joseph^{as} as well:

تَوَفَّيْ مُوسَىٰ مُسْلِمًا ۖ وَ الْحَقُّنِي بِالْصَّالِحِينَ²

Now, it is worth pondering that this very word implies death for others, but when it appears with reference to Jesus^{as}, it undergoes such a transformation that it takes on the meaning ‘ascension to heaven with the mortal body’ and not ‘death’.

The very first *ijma* [consensus] that took place among the Companions, may Allah be pleased with them, of the Holy Prophet^{as} was on the issue of the death of Jesus^{as}. Once, Mufti Muhammad Sadiq, who is a very devout person, had an opportunity to debate a Bishop on the subject of ‘the Living Messenger’. The detail of this incident is that one Lord Bishop claimed in a large gathering in Lahore that the Messenger of the Muslims did not deserve to be called the Living Prophet (God forbid). The only living Prophet is Jesus^{as}; the Prophet of the Muslims was buried in Madinah whereas Christ^{as} was alive sitting on the right hand of God.

He addressed all the Muslims that they should think for

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1. If We make you witness a part of what We promised them or cause you to die *before that* (*Sūrah Yūnus*, 10:47). [Publisher]
 2. Let death come to me in a state of submission *to Your will* and join me to the righteous (*Sūrah Yūsuf*, 12:102). [Publisher]

themselves and decide as to who was the superior of the two. The poor Muslims had no answer to this question. Mufti Muhammad Sadiq happened to be present in that assembly. Seeing this plight, he stood up boldly with a sense of honour for Islam and said that he would answer his question. He then explained the concept of the death of Jesus and said, 'Nowhere in the Quran is it mentioned that Jesus is alive. The Holy Quran has repeatedly declared him dead like all the other Prophets.'

The Bishop was stunned to hear this response and could find no rebuttal. He deflected the question by saying, 'It seems you are a *Mirza'i* [Ahmadi]. We do not wish to discuss this with you. Our audience is the ordinary Muslims.'

This incident struck an impact upon the hearts of even our opponents and they perceived their indefensible position within themselves. And they realized that if there was anyone who could prevail over the Christians today, it was only this sect. And they all said unanimously that although they are disbelievers, today the honour of Islam has been saved only by them.

Mighty Signs of Truth

The Promised Messiah^{as} said:

Praise be to this apostasy that brings honour to Islam and the Holy Prophet^{sas}. So, remember to live in this world like a poor wayfarer—belongings tied in a bundle—prepared to journey on. It is not right to take on responsibility for too many worries of the world. Look at the type of dangerous attacks that various and sundry calamities are carrying out upon the world: there is the plague, there are earthquakes, there is famine, and there are

hundreds of other heavenly and earthly disasters. How can one feel safe with these taking place?

Behold! Even this plague is a powerful Sign of my truth. I had foretold the coming of this disease upon receiving revelation from Allah the Exalted at a time when there was no sign or trace of it in the Punjab. And this is not simply a mere verbal claim of mine. I had informed the world that the dangerous plague was about to spread in the country by writing about it again and again in my books and in the newspapers of this Movement, and that everyone should occupy himself in repentance and seeking forgiveness and bringing about a pious change in themselves before it struck. Nevertheless, there were but a few who believed in the truth of my warning and paid heed to it.

I had seen [in a vision] that there were some people who were planting trees that were black in colour throughout different parts of the land. When asked, they replied that these were the trees of plague. Then I saw a beast resembling an elephant whose body parts looked like the body parts of different animals, but its overall appearance was that of an elephant. I saw that that elephant would go into the wilderness sometimes in one direction and then in another—here and there—and would attack different types of wild animals like deer, goats, snakes, rabbits, etc. and devour them. When it would attack the animals a veritable cacophony of doomsday would erupt from the noise the animals would make. I could hear the sound of it chomping on the bones etc. After finishing on one side, it would approach me. A meek and humble expression was evident on its face and it appeared as if it was saying, ‘How am I to be blamed for this? I am appointed to do this. I am merely obeying the command given to me.’

After pausing for a short while with me, it would go in the other direction and do the same as before, and then it would

come sit beside me. On the one hand, it was devouring the wild animals while, on the other, it appeared as if it was itself terrified at the wrath of God that had descended.

I did not concoct these accounts today. They date back to the time when there was still no sign or trace of the plague in this land. Are prophecies of this kind, pertaining to the knowledge of the unseen, within the capability of a human being? Can a human being report such news of the unseen? Do ponder over this. What kind of fabrication comes to pass exactly as claimed and, thus, becomes a powerful and irrefutable proof?

Then, Allah the Exalted had also informed me about the earthquake before its occurrence:

زلزلہ کا دھکا عَقَّتِ الدِّيَارُ مَحَلُّهَا وَ مَقَامُهَا

[‘The shock of earthquake. Temporary residences and permanent ones will be wiped out.’]

Go see what an earthquake it was and what havoc it wreaked upon the world. If only the accounts of the destruction of the Temple at Kangra are read or listened to, the grandeur and awe of this prophecy will become apparent.

Is this the work of a mere mortal? Absolutely not! Thus, if this is the word of God, then why is such audacity and defiance shown before God?

Appearance of the Mahdi and Promised Messiah Predicted by the Saints and Seers of Visions

I am a weak and humble human being, but Allah can select whomsoever He desires for His work. This is His grace upon His servants, and no one has the right to criticize Allah’s

actions. The appointed time had come and all godly people had conveyed this news.

In his book, *Hijajul-Kiramah*, [Nawwab] Siddiq Hasan Khan has listed the sayings of many godly people, and seers of visions to establish that all the great saints and people who saw visions have unanimously given the news that the Mahdi and the Promised Messiah would definitely appear in the fourteenth (century) [of the Islamic calendar]. No one has gone beyond the fourteenth century [in his prediction]. Then, further ahead, he goes on to write, 'I wish he is born in my lifetime so that I might be able to convey the *salam* [greeting of peace] of the Holy Prophet^{sas} to him. Otherwise, I instruct my progeny, who will find his time, to convey my *salam* to him.'

Nevertheless, I know that very few such people are granted the ability of accepting the truth because this is, in fact, the practice of Allah. Before the advent of the Holy Prophet^{sas}, there was a person who used to preach with great fervour that, 'O People! The Prophet of the last epoch is about to come and that all the Signs and requirements for his advent have been fulfilled'; yet—*SubhanAllah* [Glory be to God]!—when the advent of the Holy Prophet, peace and blessings of Allah be upon him, took place, he became first to deny him.

The fact is that being a contemporary [of the claimant] also engenders an uncalled-for pride and arrogance, which becomes the reason for failing to accept guidance. Siddiq Hasan, too, tore my book into pieces and showed disrespect. It was not long before he came under Divine censure. In the end, he wrote to me with great humility and meekness, requesting me for prayers. I prayed for him and God informed me that He had safeguarded his honour. And this is what transpired, and the

order for his title of Nawwab to be restored did come, but he passed away before the arrival of this order.¹

The Meek and Humble are Always the Ones who Support Prophets

Mr. Muhammad Ali Jafferi, M.A., Vice Principal, Islamia College Lahore, came for an audience with the Promised Messiah, peace be upon him. The Promised Messiah^{as} addressed him and said:

At the time that I was appointed and when God established this Movement in a very clear manner, leaving no ambiguity or doubt, and the advent had taken place exactly according to the purport of the prophecies of the Holy Prophet^{sas} and the Holy Quran and exactly at the appointed hour, and there were Divine Signs also accompanying it to validate the claim—at that time, I presented this claim first to the body of religious scholars because I thought that being familiar with religious knowledge, these people would accept me without any excuses.

My claim was perfectly in accord with the Holy Quran and Hadith and was for the fulfilment of a genuine need. And these people were themselves awaiting it, and used to preach in their sermons and lectures through both, written and spoken word, that the coming of the Promised Messiah in the fourteenth century [of the Islamic calendar] was absolutely undeniable and indisputable. And moreover, all the Signs that they used to describe had already appeared to testify to my truth. However, my expectation turned out to be absolutely wrong.

The response I received from these scholars of religion was in the form of a fatwa [religious verdict] in which I was

1. *Al-Hakam*, vol. 12, no. 33, p. 1–7, dated 14 May 1908

declared to be a *kafir* [disbeliever], *akfar* [the greatest of disbelievers], *zall* [misguided one], *muzill* [one who misguides others], and that I was outside the pale of Islam. I was declared to be worse than the Jews and Christians. It was pronounced that we should not be allowed to be buried in their cemeteries, that our funeral prayers should not be offered, and no one should meet us or shake hands with us. They went to the extreme in their oppression to declare that anyone who maintained contact with us would also be considered one of us.

After receiving this response from them, I thought that the educated are usually without prejudice and hate. With this very thought in mind, I presented my invitation to the group who had received modern education. However, I discovered most of them to be unrestrained [not abiding by the Islamic teachings] and observed that most of them were seeking to make changes in Islam, thinking that Islamic teachings are of the age of ignorance and barbarism and are no longer needed—that they should now be freed from it and amendments should be made to it to keep pace with the changing times. Accordingly, in this way I was also disappointed by this group, except for an occasional few, by Allah's grace.

Then I sent my invitation to the rich and respected as they are blessed with a share of the world and are plain and simple Muslims. So one of them, Siddiq Hasan Khan, tore my book apart and sent it back. This is how he demonstrated his callousness.

After these experiences, I realized that the honour of acceptance [of truth] is always the destiny of the weak and the poor. This turned out to be absolutely true and, in conformity with the longstanding tradition, it was the weak and the poor who joined me to a large extent. Such people do not have the arrogance of religious scholarship nor the haughtiness of wealth; rather, they are simple-natured and pious souls. And they are

also the ones who are dear to God. Thus, there are hundreds of thousands from this group who are now with me.

After receiving the mantle of prophethood from God, when our Beloved Prophet, may peace and blessings of Allah be upon him, wrote letters of invitation to the kings of his time, one letter was sent to Heraclius, the Emperor of Byzantium. After reading it, he sent out people to search for some Arabs who belonged to the tribe of the Holy Prophet^{sas}. Thus, a few individuals from the tribe of Quraish were brought to him, Abu Sufyan being one of them. The Emperor posed a few questions to them. One of them was whether there had been any other person from the forefathers of this man [the Holy Prophet^{sas}] who had claimed to be a Prophet. The reply given to it was in the negative. Then they were asked whether there had been any king in his lineage. The answer given was again in the negative. He then asked, 'Who are the followers of this man?'

In reply to this, it was stated that people who followed him were poor and weak. Then he inquired as to the outcome of the battles with him. The reply given was that sometimes he would triumph and sometimes they would succeed.

Upon hearing the answers to these questions, the Emperor remarked that Prophets always come into the world in that very manner. In the beginning, they would always be accompanied by the weak and the poor. With his intuitive foresight, he was able to recognize that this person [the Holy Prophet^{sas}] was a true Prophet, and that he was undoubtedly that very Prophet whose advent had been foretold. Accordingly, he also affirmed that the time was nigh when he [the Holy Prophet^{sas}] would become the master of his [Caesar's] throne.

In short, it is indeed an age-old tradition that only the weak and poor people stand with the Prophets. The high and mighty do indeed remain deprived of this blessing. Their hearts

are mired in all kinds of thoughts. They consider themselves to have already advanced beyond such things. Due to their worldly superiority and veiled pride and arrogance, they consider it an affront and a cause for shame and ignominy even to sit in a gathering where the poor but sincere—the weak but beloved of God—are gathered together. I know there are hundreds of people in my Jama'at who hardly have enough clothes to cover their body. It is with great difficulty that they come by a sheet to cover themselves or acquire a pyjama.

They do not own any property but their boundless sincerity, devotion, love, and loyalty that becomes evident from time to time through their actions, or that is apparent from their countenances, leaves one amazed and wonderstruck. They have such strength of faith and honesty of conviction, and are so sincerely and loyally devoted to truth and steadfastness that if the pleasure they derive from these things were to be known to those who are slaves of material wealth and prosperity and are fond of worldly pleasure, they would be ready to give it all up in exchange for it.

As an illustration, you may just look at the example of one such person, the late Sahibzadah Maulawi Abdul Latif, and see how strong he was in his sincerity and how true he was in his loyalty. He did not shy away from sacrificing even his life. He surrendered his life, but he did not surrender truth. When he was reported to the *Amir* [ruler of Afghanistan] and was brought before him, the *Amir* asked him exactly this, whether it was true that he had made the *Bai'at* [Pledge of Allegiance] to such a man [the Promised Messiah, peace be upon him]. As he was a righteous man, he replied clearly, 'Yes, I have taken the *Bai'at*; I have accepted him, but I have chosen to follow him out of thorough understanding and not out of blind acceptance. I have not found anyone quite like him in the whole world. I

would rather give up my life in his path than to sever my ties with him.'

Thus, the blessed soul has left behind an example of the strength of faith and the purity of belief that my followers have.

The Fate of Those who Reject

The trouble is that people have no interest to ponder over religious matters, to reflect upon issues with the fear of God [in their heart], to seek the distinction between truth and falsehood, or to employ a passionate urge to discover if the Movement is established at the behest of God or not. Notwithstanding, it should be remembered that this act of God Almighty is not frivolous. On the contrary, He has established this Movement with truth and wisdom and has raised it precisely at the time of need. He is most certainly going to demand an explanation from the disbelievers: **مَا أَرْسَلَ اللَّهُ رَسُولًا إِلَّا أَخَذَ بِهِ قَوْمًا لَا يُؤْمِنُونَ**. Take note that there has never been a Prophet nor a Messenger sent to this world, but whose deniers were chastised by God Almighty with humiliation and ignominy. Once the conclusive arguments for the truth of the Prophet have been furnished, it becomes necessary and essential that the disbelieving people be made to suffer chastisement in order to bring about a distinction between the truth and falsehood.

Two Cardinal Sins in the Sight of God

There are two sins that are extremely grave in the sight of God. The first is to forge lies against God; that is, a person claims that God speaks to him or sends revelation or inspiration to him, whereas he does not receive any of them, nor has God ever

spoken to him. Even fabricating a dream is included in this. So, one is the issue of forging a lie against God while God Almighty knows quite well that the person is a liar. The second person who is subjected to the severe wrath and chastisement of God is the one who rejects a truthful person who has come from God.

In any case, what I mean to say is that this has always been the norm. And in this age, God Almighty has demonstrated it by establishing a prophetic Movement. People should at least derive some benefit from it, and whereas they take on such headaches and work so hard, striving for their worldly pursuits, it behoves them to at least do some investigation to determine whether this person—who ascribes his enterprise to God and makes such a momentous claim—is, in fact, truthful or a liar.

Then, God says that if someone disobeys His Messenger, He will not leave him until he is made to answer for his rejection. Even ordinary rulers and governments do not leave those who rebel and violate their ordinances without due punishment; then, how can he who disobeys a Messenger of God and violates His commandments remain safe when God is the Most Just of judges and has absolute control over every particle?

The Truth of the Promised Messiah, Peace be upon Him

If I did not have any Signs of God with me and was not accompanied by the help and support from Him; or if I had carved out a path distinct from that of the Holy Quran, or if I had intruded into or modified the Quranic commandments and Shariah or had abrogated it; or if I had advocated a new path besides that of following the Holy Prophet, peace and blessings of Allah be upon him; then it would have been justified and the objection of the people would have been reasonable and worthy of being accepted that this person is, in reality, an enemy of God and the

Messenger of God, and a denier of the Holy Quran and of its teachings, and one who abrogates them—that he is a transgressor, a sinner, and an apostate. But I have not made any changes in the Quran, or altered even a dot or an iota of the current Shariah brought by the Holy Prophet Muhammad^{sas}. Quite to the contrary, I am dedicated to the service of the Quran and the Quranic commandments and the pure religion of the Holy Prophet^{sas}, and have devoted my entire life to this path.

Moreover, I firmly believe that salvation is not at all possible without the Holy Quran—which is the perfect, complete, and comprehensive Book—and without its perfect obedience, and without following the Holy Prophet^{sas}. I believe that anyone who adds or subtracts anything from the Quran or refuses the yolk of obedience of the Holy Prophet^{sas}, is an infidel and an apostate. So this being the case, and in spite of the manifestation of thousands of Signs in the heavens and the earth from God in support of my truthfulness, if a person still calls me a *kazib* [liar], a *muftari* [fabricator], and a *dajjal* [deceiver], or does not show deference to me and does not lend an ear to my call, he should know for certain that God will never ever leave him without calling him to account for it.

The ship of Islam is about to sink. This age is bearing witness, and the time is proclaiming the need for help again and again. The internal state [of Muslims] is so precarious that no heart can feel reassured and content. The external onslaughts are so lethal that they are threatening to uproot Islam from its very foundations. Hence, hasn't the time yet come for God to appoint someone for the help of Islam, and to send some Reformer who could remedy the sinking ship of Islam?

The head of the century has also passed, but all the promises turned out to be false? So, you tell me whether the time has still not come for God to attend to the welfare of Islam, or is there going to be a more critical and precarious situation?

Would someone come only when Islam is totally dead with no breath of life left in it? What would the use and benefit of such a person be if he comes then?

Remember it well that if I am false, then Islam is also false. And if Islam is also a dead religion like the others, then what greatness lies in it and what's its distinction? The *Tauhid* [Oneness of God] that you and I take pride in, is claimed by the Brahmans and Aryas as well. Once a person gave a lecture right here in Lahore and said, 'We believe in لَا إِلَهَ إِلَّا اللَّهُ ["There is no one worthy of worship except Allah"] then why do we need مُحَمَّدٌ رَسُولُ اللَّهِ ["Muhammad is the Messenger of Allah"]?'

When this is the state of affairs and other religions also believe in *Tauhid*, then what is the distinction between you and them?

The Essence of Jihad

If the tenets of jihad etc. are indeed the only distinction, then beware, it is an egregious error. You are, thus, not a friend of Islam but rather its enemy. You give a bad name to Islam.

Look, if I had understood that this was in reality the true intent of the Holy Quran, I would have left this country and chosen a place where I had all the amenities and facilities to implement such commandments, and I would have acted upon those commandments to my heart's content. But verily I tell you that this is not the intent of the Quran, as has, unfortunately, been understood to be the case by some ignorant mulahs [Muslim clergy].

The truth is that the Holy Prophet^{sas} was faced with great challenges at that time. Many of his devout and dear friends fell prey to the sword and arrows of the cruel disbelievers. They tortured Muslim men and Muslim women in a variety of shameful

ways and in the end they hatched a plan to murder even the Holy Prophet^{sas}. They pursued him and set a bounty to kill him.

The Holy Prophet, peace and blessings of Allah be upon him, was forced to hide in a cave. No stone was left unturned in pursuing him. It was only Allah's miraculous design that He saved him from their eyes even though he was right in front of them. God deceived their eyes and saved His Messenger by lending him His special help. But when, finally, their tyranny exceeded all bounds and they were not satisfied even after expelling the Muslims from their homeland, Allah the Exalted gave this guidance:

أُو۟نَ لِّلَّذِينَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ¹

God Almighty gave Muslims the permission to raise the sword. In this permission, God made it clear that the disbelievers were, indeed, tyrants and their mischief had exceeded all bounds, and the patience of the Muslims had been pushed to its limit. It was then that God decreed that those who had fought with the sword should be killed with the sword.

God also decreed that, though the Muslims were just a few in number and weak, yet He was going to lend them His support because they had been transgressed against and He would have the disbelievers killed through their hand. Ensuing from this decree, the same few people—who had been considered worthless and abject, whom no one wanted to assist or support, and who had been severely oppressed and constrained by the disbelievers—came to be held in awe both in the east and the west. In this way, God showed to the world, by helping them,

1. Permission to *fight* is given to those against whom war is made, because they have been wronged—and Allah indeed has power to help them (*Sūrah al-Hajj*, 22:40). [Publisher]

that Muslims indeed were subjected to wanton oppression. In short, look at any aspect and from any angle and see whether the Muslims of that time were the oppressed party or not?

If God had not given permission to those few weak Muslims to raise their sword to defend their lives and had not permitted them to fight defensively even at that critical and dangerous juncture, should He have allowed them to be eliminated from the face of this earth? Under those circumstances, it was their right to defend themselves by any standards—religious or conventional. And yet, that has been the cause of criticism even to this day, and the bigoted and ignorant opponents refuse to forget. So now, do these people wish to renew these allegations and alienate people from Islam by advancing the concept of a bloodthirsty Mahdi? Look, the Holy Prophet^{sas}, has clearly stated vis-a-vis the Mahdi **يَضَعُ الْحَرْبَ** that he would bring an end to wars and that war would be an intellectual war.

The pen would carry out the work of the sword. The world would be conquered with spiritual insights, heavenly blessings, and miraculous Signs. And the ascendancy of Islam would be established through conclusive arguments and refulgent proofs and the true religion would be made to stand distinct by fresh prophecies from the unseen and Divine acts of support. It is not enough to say that we possess plentiful miracles from the past. You should know that you have nothing that exceeds the stories and fables mentioned in the manuscripts of the Hindus and the scriptures of the Christians and the Jews. If you present stories, they will be able to present far more impressive stories. If the standard of truth of Islam has been reduced to mere stories and fables, then you should know that this matter has been rendered dubious.

Need for Prophets and Heavenly Signs

Islam is distinctive. God has always maintained an extraordinary quality in Islam and that is its ever fresh Signs. Those who are fond of modern philosophy become somewhat displeased when they hear the word 'Sign'. They question the need for Signs and Prophets in the search for the existence of God.

Remember, it is a weak form of conviction to deduce the existence of God from the intelligence and wisdom reflected in the solar system and the orderliness of the universe. This cannot fully satisfy the curiosity about the existence of God. It only proves the possibility, but it cannot be said with certainty that God does, in fact, exist. If these had been certain and definitive proofs, why would people become atheists? Many great scholars have written volumes, but their arguments are not irrefutable, and their proofs are not decisive. They cannot silence anyone, nor can a man attain certainty of faith through them. If a person were to formulate arguments in favour of the existence of God Almighty based on these matters, an atheist would present arguments in their refutation.

The fact is that all that can be proved this way is that 'God should exist.' It does not prove that 'He does exist.' There is a huge difference between 'should exist' and 'does exist', and the latter requires seeing for oneself. The second part that the Prophets have presented to prove the existence of the Almighty Creator is to prove His existence by means of mighty Signs and miracles, and through the display of His mighty power. This is such an approach before which all heads bow. In fact, many Arabs were atheists as we learn from the following verse of the Holy Quran:

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا¹

Were the uncouth, audacious, unrestrained, and bold Arabs reformed by him [the Holy Prophet^{sas}] by the use of the sword? Was the sublime distinction and difference between their life before and after the advent of the Holy Prophet^{sas} due to the fact that they could not compete with him in the use of the sword? Or was it just the moral teaching by itself that brought about such a pious change in their hearts? No, of course not!

Remember, the sword can conquer the palpable, but hearts can never be conquered by the sword. Nay, it was the light that reflected the countenance of God. The Holy Prophet, peace and blessings of Allah be upon him, had shown them such miraculous Signs as if God had Himself made an appearance before these people. And seeing the glory and omnipotence of God, they brought about a pious change in themselves and adopted a life that detested sin.

The Need to Develop a Living Faith in God Almighty

These times are indeed the very same, and so is this era exactly akin to that era. Therefore, conviction in the existence of God will be attained through the same method as was used at the onset. Islam is that very same Islam. Therefore, the means and methods of its success and rejuvenation remain the same as they were at the beginning. At this time as well, there is a need for the awe-inspiring Signs of God's might to appear that will manifest His countenance. And know for certain that no one can be purified from sin unless his cognizance of God is perfected.

Mere faith is not adequate to dispel sins and the diverse

1. It is only here that we live our life. *Here* we die and *here* we live (Sūrah al-Mu'minūn, 23:38). [Publisher]

transgressions that abound throughout the world in every direction. Does that fear of God—as is needed—exist in the world? No, not at all!

Man is caught in the chains of the evil-inciting ego much like a sparrow in the claws of a lion. Unless he can free himself from the grip of this spirit, change is not at all possible, and deliverance from sin is difficult. But look, If a powerful earthquake was to occur right now, and the walls and the roof of the building start to shake, hearts would be overcome by such awe, and such a fear would overshadow those hearts that not even a single thought of sin would remain in them. The state of a man during a serious life-threatening illness cannot be imagined during a life of peace and comfort.

Man is in need of the mighty Signs and manifestations of God Almighty to bring about a change in his condition. It is necessary that God should create some such path so that a man's belief in God might become refreshed and strengthened and so that it should not remain limited to mere verbal confession; rather, the effect of this faith should become manifest in his practical conduct and one should become a true Muslim thereby. In this context, Allah the Exalted told me in His revelation:

چو دور خسروی آغاز کردند مسلمان را مسلمان باز کردند

When the reign of the Man of Persia shall commence,

Then the so-called Muslims shall be made Muslims anew.

This is the word of God. If one looks closely and carefully, you will observe that these days faith is primarily confined to just the verbal expression of faith. Thus, it is the will of God to transform these Muslims in word and name alone, into true Muslims. Did the Jews not believe in the Torah? Did they not

offer sacrifices? However, God cursed them and declared them to be disbelievers. In fact, He has even cursed the Prayers of some worshippers where He says:

وَيْلٌ لِلْمُصَلِّينَ ۖ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ¹

Meaning that, accursed are those worshippers who are unaware of the true essence of *Salat* [obligatory Prayers]. Prayer, in essence, is throwing oneself into the fire, and burning down one's self and everything that exists besides God by throwing oneself into the fire of the love and fear of God. This is the state in which God alone becomes man's focus, and man advances to the stage in which he speaks only when God desires him to speak and he moves only when God desires him to move. All his moving and all his stopping, all his activity and all his inactivity become aligned to the will of God—his own ego being eliminated altogether.

All these things can happen but only if God bestows the ability upon someone. Save until God opens the doors of someone's heart can anyone do anything. It is only God who can open the doors of hearts: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَقَامَ وَاعْظَا فِي قَلْبِهِ.² When auspicious times arrive for a man and God desires his reformation and improvement, God raises an admonisher within his own heart. And until an admonisher comes into being within the person himself, admonishment from the outside has no impact on him at all. However, that is God's work, not mine.

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1. Woe to those who pray, but are unmindful of their Prayer (*Sūrah al-Mā'ūn*, 107:5–6). [Publisher]
 2. Although the essence is the same, this hadith is recorded in different books with slight variations: إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَ لَهُ وَاعْظَا فِي قَلْبِهِ *Tārīkh Dimashq al-Kabīr*, by Ḥāfiẓ Abu Qāsim ibn 'Asākir, Juzw 55, p. 165, Muhammad bin Sīrīn Abū Bakr bin Abī 'Amrah. [Publisher]

My task is only to convey the message: ¹مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ. Transformation is God's prerogative. I wish from my side to make sure that the Message has been conveyed, lest I am questioned why I did not expound it well. This is why I have told people verbally. I have completed this task in writing as well. There will hardly be anyone in the world now who could still say that my message has not reached him, or that my claim has not reached him.²

3 MAY 1908

*(Sunday, Lahore, at the residence of
Dr. Sayyed Muhammad Husain Shah)*

The Way of Recognizing God Almighty

During a conversation with an atheist, the Promised Messiah^{as} said:

People have different dispositions. Some dispositions have the aptitude to accept the truth quickly. Then there are some who come to recognize the truth, but only after much delay. There

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1. On the Messenger lies only the conveying of the Message (*Sūrah al-Mā'idah*, 5:100). [Publisher]
 2. *Al-Hakam*, vol. 12, no. 39, p. 5-7, dated 18 June 1908

are yet others in whom the ability to accept the truth, having been continuously suppressed, comes to be completely lost at some point in time.

It is true that God Almighty is Hidden beyond hidden and Concealed beyond concealed, but I do not believe that He is just an outline of an idea or concept. One who has a sincere desire, genuine passion, and heartfelt yearning to come to recognize God can benefit a great deal from the study of all the previous accounts and incidents [pertaining to him].

History can serve as a guide for such a person. History and all the accounts of our ancestors point to no other path than that God can be known by means of the wonders of His might and omnipotence that He manifests to the world through His revelations, inspirations, and discourses. There is no path more certain than this to get to know God. The people whom He selects and imparts a share of His cognizance are the ones bestowed the blessings of converse and communion.

There are only two options for the satiation and satisfaction of one who has the yearning: to be able to see or to be able to talk [with the Beloved]. Where it is not possible to see, conversation becomes its substitute and surrogate. A person born blind can get to know someone only through conversation.

Since Allah the Exalted is Infinite and His person is not something that can be beheld and witnessed like material things, He has made His converse, which is known as *ilham* [inspiration], *wahi* [revelation], and *mukalamat* [dialogues], as the surrogate for His audience. There are very few who are given an audience. Most find solace and satisfaction through the medium of conversation [with God].

Distinction of the Word of God

At this point the question arises as to how one is to know that the speech man is hearing is, in reality, the word of God and not that of someone else. So in this regard, one should remember that the word of God has Divine might, omnipotence, and grandeur accompanying it. Just as you can differentiate between the speech of an ordinary man and a king, in the same way the speech of that Best of Judges also has the royal majesty and authority by which one can identify that this speech is in reality that of the God of Glory and Honour and not that of anyone else.

Hallmarks of Recipients of Divine Revelation

The second mighty Sign of this distinction and differentiation is that the person whom God Almighty addresses, is not hollow either. Rather, Divine majesty is reflected in him as well, and he, too, is the seat of expression and manifestation of Divine attributes to some extent. He has those features. He enjoys a special distinction. He is bestowed the knowledge of heavenly sciences which cannot even be imagined or conceived by people with mundane thoughts. His prayers are accepted, and he is intimated about it. Extraordinary help and assistance is lent to his pursuits and just as God has dominance over everyone and no one can triumph against Him, such people also become dominant, victorious, and triumphant in the end, and are bestowed the success and fulfilment of their objectives.

In short, these are the Signs through which an intelligent person must inevitably acknowledge that this man is accepted in the Court of God and then it must also be conceded that God, indeed, exists.

I have also had occasion to meet and talk with such people who take the course of recognizing and identifying the Creator from [looking at] the creation and I have also tested this method myself, but beware that this approach is not satisfactory, it is incomplete. Through this approach one can never achieve such true cognizance and perfect conviction which can impact his practical life and conduct. At the most, one is convinced that there should be a God, but there is a world of difference between 'there should be' and 'there is'.

Perfect Cognizance

The purpose of my discourse is to say that only such cognizance can be of benefit which can bring about a change in a person. If a person claims that he has eyesight and has the ability to see but provides no proof with this claim, and runs into walls as soon as he stands up, is his claim worthy of being accepted? Most certainly not!

The excellence of an attribute is what makes it useful. It is axiomatic that a little knowledge is a dangerous thing. Thus, to search for perfect cognizance is a requisite and this can only be attained by following the path that the Prophets introduced to the world.

One kind of an atheist is he who denies the existence of the Creator altogether and this group has existed from the earliest of times. Nevertheless, I say that even if it is assumed that there is no such person in the world, still every such individual who does not have perfect cognizance of God is also an atheist. Until one attains perfect cognizance there is nothing. Just as one grain of food cannot satisfy hunger and one drop of water cannot quench thirst, dry faith—unaccompanied by perfect cognizance together with all its essentials—cannot provide

salvation. Just as a man cannot remain alive if he does not so much as see food at the time of hunger and water at the time of thirst, in the same way he too would die who just saw or ate one grain of food at the time of hunger and saw or even drank just one drop of water at the time of thirst. Thus, in exactly the same way, it is only perfect cognizance that can lead to salvation.

We see this even in the material world, that it is only perfect knowledge and understanding that has any effect. Even if a person were to encounter a lion or a wolf, he would not be frightened by them until he comes to believe for certain that the lion is indeed a lion or the wolf is indeed a wolf with all its qualities and characteristics. If a person believes a poisonous snake to only be a mouse, he would certainly not take any steps to avoid or stay away from it. However, the moment he comes to realize that it is a poisonous snake and its bite will signal his death, he will become frightened by it and will immediately flee from it.

The Doctrine of Atonement

Look, *nafs-e-ammarah* [the self that incites to evil] is always at work in a person. It is—like blood—in every vein and fibre, and every particle. The Christians have contrived an easy and convenient way. They offered up a person on the cross. And now any person who belongs to Christianity can do whatever he likes till the Day of Judgement; he will not be questioned at all—the blood of Christ has already atoned for all their sins.

These ignorant ones do not understand that if someone has a headache and another gets up and smashes his own head with a rock, how is that going to benefit the one who has the headache? I announce to you with full conviction that their Atonement and blood of Christ cannot provide them so much

as the benefit that chicken soup affords when given to an ailing individual.

The conduct of their own priests who teach others is most precarious and dangerous. The Doctrine of Atonement has emboldened them [to commit sin]. Sin is a lethal poison. However, for a person who believes that the blood of Christ will suffice and belief in the Doctrine of Atonement is sufficient expiation for all his sins, how could he possibly perceive the poison of sin to be a poison?

Once a priest was apprehended for the crime of adultery. When he was asked about it in court, he said with great audacity and impudence that, 'Hasn't the blood of Christ sufficed for my sins?' In short, their [Doctrine of] Atonement is the root cause of all evil.

In my view, no benefit can be gained until a person makes an effort to try and incline himself to bringing about a pious change in himself. To subdue *nafs-e-ammarah* is a rather weighty striving. It is due to the influence of this very *nafs-e-ammarah* that one is neither able to fulfil his obligations to God nor can he discharge his duties towards his fellow human beings.

The Right of God and the Right of Man

The Shariah has just two components. One is the right of God and the second is the right of man.

What is the right of God? It is to worship Him and to not include anyone else in His worship, and to remain occupied in the remembrance of Allah, to obey His commandments and to avoid His prohibitions, and to eschew all that is unlawful, etc.

The right of man, in summary, is not to be cruel to anyone, not to transgress against the rights of anyone where no such right exists, not to bear false witness, etc.

Now, both these matters are so difficult that all sins, crimes, and acts of disobedience on the one hand, and the principles of all virtues on the other, are encompassed within them. It is easy for everyone to say that he can safeguard himself against sin with his own strength, but man cannot disconnect himself from his own nature.

Human nature is not like the skirt of a garment that can be cut off if it becomes soiled. One's nature is a part of his being from birth. It is ingrained in human nature that he is afraid of and eschews only those things that he is convinced will harm him or kill him. No one would have seen anyone use strychnine [a bitter and highly poisonous compound] while knowing it is strychnine, or pick up a snake knowing full well that it is a snake, or enter a village heedlessly where the plague is wreaking havoc.

What is the reason for this avoidance and caution? It is only that he is convinced that these things are fatal.

The Secret of Avoiding Sin

Thus, man can attain salvation from the disease of sin and transgression only when he becomes convinced that they pose a greater threat of harm and peril to him than a robber or a snake, and when the majesty, grandeur, and might of God remains in the forefront of his mind at all times. It is quite possible for man to discard his greed, avarice, and desires. For example, if a person suffering from diabetes is told by his physician that he must stop the use of sugar completely, it is seen that, in order to save his life, he does not even go near sweet things. So, this is also the case of spiritual greed and avarice, and selfish passions. If the grandeur of God and His glory are firmly established in a man's heart, he will consider disobedience of God to be worse

than eating fire or facing death. The degree to which a man's knowledge of the power and authority of God increases, and the degree to which he becomes convinced that the punishment of disobeying Him is severe, it is to that same degree that he will eschew sin, disobedience, and insubordination.

Look, some people bring a death upon themselves long before their actual death. Who are the *Akhyar*, *Abdal* and *Aqtab* [titles for saintly people]? What extra things are there within them that set them apart? It is this same certainty of conviction! Certain and definitive knowledge compels one, necessarily and naturally, to do something. Conjectural knowledge with regard to God cannot suffice. Uncertainty cannot be of any benefit. It is only certainty of conviction that has effect. Certainty of knowledge about the attributes of God has greater impact than even fearsome lightening. It is only the impact of this certainty that makes such people [the *Akhyar*, *Abdal* and *Aqtab*] yield and surrender. Remember! The greater one's conviction, the greater the likelihood he eschews sin.

There are many who appear to be avoiding sins or making such claims, but their case is like a boil filled with pus: it appears shiny and its shine and lustre seems to be even greater than the rest of the body, but its core is filled with pus and foul matter. Surely, the signs of being protected against sins must needs accompany their claims also.

Light, sunshine, and warmth testify to the fact that the sun is shining. With regard to a person who says that the sun is shining during the night, when the signs of the sun are not evident, would anyone consider such an individual's statement to be trustworthy? Absolutely not—never! Thus, the same is the condition of those people who claim that they believe in Allah while they show no effect of this belief—in other words, the total aversion to sin—and the effects of this belief in the

form of blessings, bounties, and support of God or true piety, righteousness, and purity are absent in them.

For man to totally shun all such deeds that are in contravention to the pleasure of God, that sin and disobedience to God should appear to him worse than eating fire, that the awe of any worldly glory and glamour in opposition to God should have no impact upon him, that he should consider everything besides God to be no more capable than a dead insect to benefit or harm anyone without the will of God, that all his movements and pauses and all his deeds should become subordinate to the will of God, that he should lose himself and become one with God—all these things are beyond the capability of man.

An Appointee of God is Crucial in Cultivating an Atmosphere that Eradicates Sin

Man does not have the power to attain all these excellences, and to become completely free from all the ignoble traits. Therefore, it has been the practice of Allah the Exalted from the very beginning that He sends a human being as His appointee and manifests the wonders of His might at his hands. God accepts his prayers and informs him of it. God opens up the bounty of His converse and dialogue upon him. God manifests such extraordinary miracles and secrets of the unseen through him which people with base desires are incapable of. God manifests such lustrous and awe-inspiring events in his support that the hearts of the people, becoming filled with the light of cognizance and the pleasure of conviction, become as if they have seen God. Thus—by witnessing the majesty, might, dominion and awe of God—idolatry and all the foul and base desires, which give rise to all sins, are destroyed, and the majesty and

grandeur of God comes to dominate their hearts. And in this way, He prepares a community of people with pious hearts.

The condition that destroys sin comes into being only thus, when God manifests His glory and awe to the world, and a dreadful manifestation visits the world showing His grandeur and dominion. Just as a terrifying thunderstorm that unleashes frightening thunder and blinding flashes [of lightning] in it, overwhelms and overawes the hearts, similarly, brandishing the awe-inspiring attributes of God during the time of His appointee succeeds in triggering a pious transformation in the world.

Look, if a person comes to you in a very ragged and wretched condition, you would not be swayed by him, even if, in reality, he was a king, and you would not give his coming any importance. In fact, if he tries to say something, you would not pay attention to him out of contempt. But if the same person comes with all his royal pomp and show, and kingly might and majesty, you would be compelled to receive him with honour. You would have to show respect and obeisance. And you would be obliged to pay attention to him and be prepared to carry out his commands. So the same is the case with the cognizance of God. When one does not even have the cognizance of God Almighty, how can he bring about the humility and submissiveness that is the very essence of worship? How true it is: *آنان که عارف تر اند ترسان تر* [‘The most knowledgeable are the most fearful’].

I have not told you all this in vain. On the contrary. God is present even now as He was in the times of the Vedas, the Torah, and the New Testament. And He still hears even now as He used to hear in the past ages, and He still speaks now as He used to speak in those ages. And it is to prove exactly this that I have come into the world.

The Reality of Sin

The Promised Messiah, peace be upon him, had delivered his address to this point when a question was asked that, ‘Some people consider something to be a sin while others from a different country or some people from the same country do not consider it to be a sin or consider it to be a virtue. What would be the basis to decide between them?’

The Promised Messiah^{as} said:

It is clear from your statement that at least a controversy does exist. In this controversy lies victory for us. It does not behove a righteous and prudent person to follow controversial matters. For example, if a meal is placed before you, but then someone informs you that it may have some poison in it. Now you tell me, would you eat it? I do not believe that anyone who values his life would take even a single bite from it.

It is undoubtedly true that an atheist adopts an audacious attitude. However, he should not assume that this matter will cause him no harm, and that he has been spared. The fact is that, just as there is a set time for a tree to produce its fruit, similarly every poison has a set time for its effects to become manifest. Some poisons show their effects instantaneously; others take minutes or hours, and some have a delay of many days.

A wise person should look and see that so many hundreds of thousands of famous, renowned, exemplary, saintly Prophets and Messengers came into the world; what path did they establish in the world? Well! Let me ask you yourself: what do the members of civilized society think of theft, lying, adultery, etc.? You should realize that this difference of opinion itself indicates that those acts regarding which there is a difference of opinion are sins. The underlying disease is what needs to be cured. I contend that sin is such a thing that even a person who does not believe in the existence of God has a natural aversion

to it. Thus, a man with a pure nature considers a sin to be a sin and loathes it instinctively even though a heavenly teaching may not have reached him.

Secondly, some things that are prohibited are so treated because they contravene the law and profound wisdom and their commission is harmful to the person committing them or to mankind in general. For example, adultery results in serious diseases like syphilis, gonorrhoea etc. for the adulterer and causes great suffering.

Therefore, it should be remembered that God has not prohibited sins because they could possibly harm Him, nor has He ordained piety because He thereby derives some benefit from it. Rather, it is His mercy that He has prohibited those things that are harmful to the very person committing them or are harmful for the society at large. And this is His great mercy, and because He is Pure and Holy, His purity and holiness demands that virtue should spread throughout the world. Otherwise, if man becomes unrestrained and commits evil and sin and things that are forbidden by the Shariah, he himself would be the one to suffer the afflictions that result. It would not cause any harm to God whatsoever.¹

1. *Al-Hakam*, vol. 12, no. 46, p. 2-4, dated 6 August 1908

(At the residence of Khwaja Kamal-ud-Din)

Arguments for the Death of Jesus, Peace be upon Him

Khalifah Rajab-ud-Din asked the Promised Messiah^{as}, ‘Some people ask about the proofs of the death of Jesus^{as}, that what are the proofs of his death?’

In reply to this, the Promised Messiah^{as} delivered the following address:

The death of Jesus^{as} is mentioned in the Holy Quran at many places. There are two kinds of verses which prove his death. Some verses are general and others are specific to Jesus^{as}. The following verse clearly and openly mentions the death of all the Prophets, peace be upon them, and Jesus^{as} is included among them:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ¹

The word *خَلَتْ* [*khalat*—passed away] in Quranic idiom has never been used for someone who is living. It has always been applied to those who have died. The Companions of the Holy Prophet^{sas} have also derived the same meaning. Thus, at the demise of the Holy Prophet^{sas}, Hazrat Umar^{ra} drew his sword out of his love and devotion, and went out into the streets of Madinah vowing to kill anyone who would say that Muhammad^{sas} had passed away. Upon hearing of this incident, Hazrat Abu Bakr Siddiq, may Allah be pleased with him, came to the mosque and delivered a sermon from the pulpit in which he first recited this same verse:

1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him (*Sūrah Āl-e-Imrān*, 3:145). [Publisher]

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَلَا يُنْذَرُ ۚ أَوْ قُلْتِ انْقُلْبْنَاهُ
عَلَىٰ أَعْقَابِكُمْ.....¹

Upon hearing this verse, the Companions, may Allah be pleased with them, broke down and wept bitterly, feeling as if the verse had just been revealed on that very day. Even Hazrat Umar^{ra} who was in such a frenzy going around with his drawn sword believing that the Holy Prophet^{sas} had not yet died, put down his sword after that sermon and never made any such statement thereafter.

Now, it is quite obvious that even if a single person from among the Companions^{ra} had believed that Jesus^{as} was living in Heaven with his physical body, why wouldn't they have raised the objection, asking, 'How is it possible that the Messenger sent to a small nation is yet alive, while our Prophet—who was sent by God for the entire world and all the generations to come till Doomsday with no exception—didn't live for even seventy years? Accordingly, the silence of the Companions^{ra} and their failure to object is clear proof that all the Companions^{ra} believed that Jesus^{as} had died like all the other Prophets. Not one of them believed that he was sitting on the right hand of God alive with his physical body. This was the very first *ijma* [consensus] in Islam.

The second verse which has been mentioned with specific reference to Jesus^{as}, is the statement of Jesus^{as} himself that he will submit to God on the Day of Judgement, that:

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1. And Muhammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? (*Sūrah Āl-e-Imrān*, 3:145) [Publisher]

فَلَمَّا تَوَلَّيْتُمْ كُنْتُ أَنتَ الرَّقِيبُ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ¹

in reply to this question by Allah the Exalted that: ‘O Jesus! Did you impart such an erroneous and misleading teaching to these people that they should take you and your mother as gods, and abandon the worship of the One and only God, the God of Honour and Glory?’

Jesus^{as} will deny any knowledge of the transgression of the Christians and tender his excuse by saying that, ‘O my Lord! I only knew their condition as long as I lived among them. During that period, I only instructed them to worship the God who is the God of them and me—all of us—the One God. Then, when You caused me to die, You were the Guardian over them and the Knower of their condition—I have no knowledge of it.’

Now, there can only be two options: Either these people should concede that the Christians have not yet gone astray, and their Doctrine of Trinity and of God having taken unto Himself a Son etc. that they have adopted is pure *Tauhid* [the Oneness of God], and leads to the pleasure of God, and is in accord with the teaching of Jesus^{as} which he acknowledges in his own words in the Holy Quran; or, they must admit that the Messiah of Nazareth, who was sent to the Lost Sheep of Israel, has died his natural death by the will of God after completing his assigned task—never to come back to this world—and that the one to come will be from among the followers of Muhammad^{sas}, who will be called ‘Messiah’ because of the similarity he would bear [to Jesus^{as}] by way of his character, time of coming, and the work that he will accomplish.

It is obvious that the first option is totally incompatible

1. But since You did cause me to die, You have been the Watcher over them; and You are Witness over all things (*Sūrah al-Mā'idah*, 5:118). [Publisher]

with God, the Messenger of God, the Quran, and the teachings of the Quran. It is such that its acceptance razes the entire edifice of Islam. The second choice is in accordance with the will of God. It is factual and a true principle of Quranic teaching. And it is in this alone that the victory, success, truth, and manifestation of the superiority of Islam lies. Now it is up to them to choose which of these two paths they should follow.

I believe, based upon knowledge that—according to the Arabic lexicon or the Word of God, or His Messenger—the word تَوَفَّى [*tawaffi*—caused me to die] does not mean, ‘being raised together with the physical body’. A uniform standard should be applied universally across the Holy Quran. The Holy Quran has been sent down by the All-Knowing and All-Aware God with perfect knowledge and wisdom. There is no contradiction in it. Some verses explain others. If some need interpretation, others are categorical. When this same word [*tawaffi*] has also been used elsewhere with respect to other Prophets, it is never interpreted to mean anything other than death. So it is not known why Jesus^{as} is given such a distinction. Haven’t they seen—even now—the [evil] consequences of bestowing this distinction upon Jesus^{as}?

Look, these are the words that are clearly used about the Holy Prophet^{sas}:

إِنَّمَا أُنْزِلَتْكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ تَتَوَفَّيْكَ¹

Then, the same word تَوَفَّى has been used for Prophet Joseph^{as} in the Holy Quran and it means nothing but death. Look:

1. If We make you witness a part of what We promised them or cause you to die before that (Sūrah Yūnus, 10:47). [Publisher]

تَوَكَّلْنِي مُسْلِمًا وَ الْحَقِّقْنِي بِالْطَّالِقِينَ¹

This is a prayer of Joseph^{as}. So does it also mean, 'O Allah! Raise me with my physical body to Heaven and join me with the righteous people of the past who are present alive in Heaven'? [Exalted be Allah far above all that which they attribute to Him!].

Then the word تَوَكَّلْنِي has been used in the account of the magicians that were summoned by Pharaoh against Moses, peace be upon him. As is said:

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ تَوَكَّلْنَا مُسْلِمِينَ²

Now, it behoves a Muslim to desist from challenging God and His Word. The Quran most certainly affirms the death of Jesus^{as} and proves his having died through arguments and irrefutable proofs. Moreover, on the night of his *Mi'raj* [Spiritual Ascension], the Noble Messenger^{sas} saw him among the Prophets who had died. Had Jesus been raised to Heaven alive with his physical body, what did he have in common with deceased Prophets? What could be the relationship between the living and the dead, and what could be the common denominator between them? There should have been a separate residence set aside for him.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ³

1. Let death come to me in a state of submission to *Your will* and join me to the righteous (*Sûrah Yûsuf*, 12:102). [Publisher]
2. Our Lord, pour forth upon us steadfastness and cause us to die resigned to *You* (*Sûrah al-A'raf*, 7:127). [Publisher]
3. Surely, right has become distinct from wrong (*Sûrah al-Baqarah*, 2:257). [Publisher]

There is no confusion nor is there any room for doubt in this matter. Being a Muslim, is it wise to present something that is opposed to the Quran and contrary to Islam? One who believes in an *ijma* [consensus] on any matter in opposition to the Companions, may Allah be pleased with them, is a liar. This indeed was also the belief of the sufis and some of the saintly people of this Ummah of the Best of Creation, that he [Jesus^{as}] had died and that the Promised One would come from among the people of this Ummah itself.

Nevertheless, prejudice is such an affliction that they are unable to perceive despite seeing, and they fail to comprehend despite coming to know of it. They do not hear despite having ears. Alas! Prejudice and stubbornness have even deprived them of the ability to distinguish between what is wholesome for them and what is harmful to them. Four hundred million people believe a weak and helpless man to be God because of these very arguments that he is eternal and everlasting, that he is alive and present in Heaven with his body, that he created birds, and that he brought the dead to life. And these are the Muslims who sabotage their own cause and they themselves offer the Christians the knife with which to slaughter them and assist them in this dangerous form of idolatry of theirs for which, God Almighty has declared such wrath as this:

تَكَادُ السَّمُوتُ يَنْفَطَرْنَ مِنْهُ وَتَتَشَقَّقُ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا¹

These so-called Muslims do not even realize that their very own children are being dissuaded from Islam by such of their own pronouncements, against which they have no defence. Would

1. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces (*Sūrah Maryam*, 19:91). [Publisher]

they but awaken from this slumber and recognize their friend from their foe, and their profit from their loss!

These foolish friends of Islam fail to understand that God is so Jealous for His Honour that He intends to uproot and eliminate these false beliefs. He will not tolerate such idolatrous beliefs even for one moment. Those who ponder and study the Holy Quran know quite well the variety of strategies God has employed to crush falsehood. You see, the Christians had imagined the fatherless birth of Jesus^{as} to be the proof of his 'Divinity'. God humiliated and frustrated them by presenting the birth of Adam^{as} as a counter argument, thus proving the falsity of their claim:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ¹

The Messiah^{as} had no father but Adam^{as} had neither father nor mother, and thus, holds greater right to 'Divinity' because here there was neither father nor mother—both were missing.

So remember it well, that if Jesus^{as} had, in fact, risen to Heaven with his physical body, and God had accepted this argument of theirs, He would have also decimated this spurious argument by adducing some precedent. But God has rejected this argument by denying its factual basis and has responded by saying that he [Jesus^{as}] has died, and thus, what meaning can his going [bodily] to Heaven have?

Remember well that had the will of God in reality been that Jesus^{as} was alive in Heaven, He would most certainly have employed the tactic of providing a precedent to crush this argument in support of idolatry, and to crush the head of the monster of this falsehood. By not providing any precedent and

1. Surely, the case of Jesus with Allah is like the case of Adam (*Sūrah Āl-e-Imrān*, 3:60). [Publisher]

repeatedly mentioning his death, God makes it very clear that he [Jesus^{as}] had most certainly died and is not present [bodily] alive in Heaven. God has not accepted this argument of theirs at all; otherwise, He would have smashed the idol of Christianity again through mention of some precedent just as He had humiliated and frustrated them earlier by adducing a precedent. However, God did not do so in this instance.

The reason for this is, indeed, that God has refuted this argument of theirs by referring to his death. And this is, indeed, the true and real answer to their contention. It is not at all the intent of the Quran that Jesus^{as} was taken up alive into Heaven. On the contrary, he had died like all the other Prophets.

It is strange to say that since he [Jesus^{as}] was not killed, therefore, he climbed up to Heaven. Is it the case that everyone who is not murdered, necessarily goes to Heaven? If this were so, then one would have to accept that there are hundreds of thousands—indeed tens of millions—who will have to be believed alive in Heaven.

The real dispute of the Jews was that Jesus^{as} was not raised spiritually. They wanted to prove that he was, God forbid, accursed and rejected. It was for this very reason that they emphasized having put Jesus^{as} on the cross. They claimed to have killed him in that fashion in order to prove he had been a false prophet according to the verdict of their scripture. There was no dispute about bodily ascension. And since the Holy Quran is the judge and decisive word for settling the disputes with the Children of Israel, it answered that objection and false allegation which the Jews had put together to prove that Jesus^{as} was accursed and false, by saying:

مَا قَتَلُوهُ يَقِينًا ۝ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ¹

That is, the Jews did not kill Jesus^{as}—as they presume—nor did they succeed in this way to substantiate their assertion that he was a false prophet. On the contrary, Allah the Exalted elevated him spiritually and saved him from such disgrace and misfortune. If it is only physical ascension that is the cause of salvation, holiness, nearness, and endearment to God, then all Prophets must be adjudged as false, and none can be considered having attained salvation, let alone being near and dear to God. (We seek refuge with Allah against this). Prejudice has rendered them of no use whatsoever.²

UNDATED

Auspiciousness Lies in Giving Precedence to God Almighty over Everything

The Promised Messiah^{as} said:

What kind of faith can a person be said to have if he gives preference to some object or some human being over God? Unless

1. They did not convert this *conjecture* into a certainty; On the contrary, Allah exalted him to Himself (*Sūrah an-Nisā'*, 4:158–159). [Publisher]
2. *Al-Hakam*, vol. 12, no. 47, p. 2–4, dated 14 August 1908

and until God is given precedence over everything, it is called *shirk* [associating partners with God]. You see, I experienced it on two occasions. Once, at the time of the death of Maulawi Abdul Karim when, after praying for him extremely vigorously, I received the revelation:

إِنَّ الْمَنَائِمَ لَا تَطِيشُ سَهَامَهَا
[‘The arrows of death do not miss.’]

And then, when I persisted with prayers, I received the revelation:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
Meaning, ‘O mankind, worship your Lord who has created you.’

Then, this same revelation came at the time of the death of Mubarak Ahmad, that:

إِنَّ الْمَنَائِمَ لَا تَطِيشُ سَهَامَهَا
[‘The arrows of death do not miss.’]

And then, I received the revelation that,

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

Meaning that this person is sure to die and worthy of worship is indeed only the One who brought you into being.

That is to say, He alone is the One who is to live forever; set your heart on Him alone. So faithfulness really is that a special relationship be maintained with God and everything else should be considered insignificant in comparison to Him. And the person who holds his children or his parents, or something

else so dear to him that he constantly worries about them, he is also an idol worshipper.

Idol worship does not just mean to grab hold of a statue like the Hindus, sit with it, and prostrate before it. Excessive love and adoration is, in fact, also worship. I realized this point from my childhood. Even now that my son, Mubarak Ahmad, has passed away—and if in place of one Mubarak there were to come a 100,000 Mubaraks and God Almighty states, ‘Go to them or come to Me,’ I swear by God that the thought of going to Mubarak Ahmad and not to Him would never cross my mind for a single minute or a second or even one thousandth of a second.

What does progeny amount to? A mother sacrifices her life for them from birth, but it is seen that upon growing up many sons disobey their mothers and treat them with contempt. And even if they are obedient, at the time of her grief or discomfort they cannot remove these from her. Even if she suffers a little pain in her stomach, everyone becomes helpless—neither the son nor the husband or the mother or any other relative can be of much use. It is only God who proves to be of help.

So, what good is so much love and adoration for them that would count as *shirk*? God Almighty says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ¹

Children and wealth are a trial for man. Look, suppose God were to tell someone that He would bring back to life all his children who have died but then he would have no relationship with God—would a wise person even consider opting for his children?

In conclusion, the good fortune for man is verily in him

1. *Sūrah at-Taghābun*, 64:16 [Publisher]

giving precedence to God over everything. The person who becomes disgruntled over the death of his children is also a miser as he is reluctant to return what was given to him by God as a trust. For a miser, it is mentioned in a hadith that even if his worship were to equal the rivers in the wilderness, he would not enter Paradise.¹ Thus, the worship, Prayer, Fasting, etc. are of no use to a person if his love for anything is greater than his love for God.

Exemplary Patience of Prophet Job, Peace be upon Him

Consider the example of Prophet Job^{as}—look how patient he was! God Almighty has mentioned it in the Holy Quran that he is a patient servant of Mine. His account is mentioned in detail in the previous scriptures that once Satan said to God Almighty that why shouldn't Job^{as} be patient, You have given him wealth and riches, slaves and servants, wife and children, and health?

God Almighty said that he could put Job to the test. Upon this, first his sheep and goats died and then the larger animals [that he owned] died too. But still Job^{as} remained steadfast. At this, Satan said he still has wealth and slaves and children, why wouldn't he be steadfast? Thereupon, all his slaves died, but he remained steadfast. This continued so much so that everything perished. Only he and his wife were left. Even then, Satan said that he still had his health. He then came down with leprosy but he still remained steadfast. In this way, when he proved himself to be steadfast and sincere, God Almighty bestowed

1. See *Sunan at-Tirmidhī*, Abwāb al-Birr wa Aş-Şilah, Bāb Mā Jā' fī al-Bakhīl, Hadith Number 1963. [Publisher]

upon him even greater wealth, riches, slaves, maids, and children than before and God restored his health as well.

Thus, when man shows patience and endurance, he gets to have everything. Whatever a person does, it should be according to the pleasure of God. How wonderful is the saying of Sheikh Sa'di, which means that:

کہ بے حکم شرع آب خوردن خطا است اگر خون بہ فتویٰ بریزی روا است

Meaning that, even if you drink water against the will of Allah, it is a sin, although it is permissible to even shed blood in obedience to His command.

So I tell you very truly that if man desires something besides God, he neither gets that nor does he get God because everything besides God is doomed to end. However, the person who chooses God, he finds God and he gets other things too and whatever he desires certainly comes to be fulfilled. I have now said what I had wanted to say for the sake of God. You should guard your faith.¹



1. *Al-Hakam*, vol. 12, no. 48, p. 1-2, dated 22 August 1908 (Copied from *Tehshizul-Azhan*)

4 MAY 1908

(After Asr Prayer in Lahore.)

Advice to the Jama'at

The Promised Messiah^{as} said:

The very purpose of meeting is to reflect somewhat upon matters of the Faith. I have repeatedly stated so many times that our Jama'at and the other Muslims both appear to be the same on the surface. You are Muslims and they are also called Muslims. You are reciters of the *Kalimah*. They are also reciters of the *Kalimah*. You claim to be followers of the Quran. They are also claimants of being those very followers of the Quran.

So, in short, you and they are both the same in [your] claims, but Allah the Almighty is not pleased with mere claims until they are accompanied by reality and in support of that claim there is some practical proof and a palpable change in [one's] condition. It is for this reason that I am oftentimes dealt a severe blow from this grief. Evidently, there is a great increase in the number of followers. Every day pledges are increasingly on the rise, coming in by means of both, letters and in person.

In today's mail as well, there is a long list of initiates who pledged allegiance, but one should attain a full awareness of the true essence of the pledge and should act upon it. The true essence of the pledge is that the initiates foster a genuine transformation within themselves and cultivate the fear of God within their hearts, and, realizing the true objective, exemplify

a model of purity in their lives. Should this not exist, then the pledge is useless. On the contrary, this pledge becomes an even greater cause for punishment, because intentionally and deliberately disobeying after taking a vow is quite dangerous.

I fully understand that it is not my responsibility to implement these teachings within any heart, nor is there any such instrument with me through which I might infuse my message into anyone's heart. However, this situation is not only applicable to me; rather, all Prophets had trodden upon this very path.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ¹

This guidance was given to the ever so merciful Messenger, may peace and blessings of Allah be upon him. Now, is there anyone else who of their own accord can make another adopt the path of guidance? My duty is to advise and convey the message. Anyhow, I see that this Jama'at has significantly advanced in sincerity and love. Sometimes, seeing the sincerity, love, and zeal of faith in this Jama'at, I myself am left amazed and astonished, and it goes even to the extent that our opponents are amazed.

There are thousands of people who have immensely excelled in love and sincerity, but sometimes on account of old habits or human weakness, they are so engrossed in the affairs of the world that religion is then forgotten.

My ultimate desire is that they become so absolutely pure and undefiled that they do not even think about the state of worldly affairs before their faith and they distance themselves from the various distractions that are the cause of [their] distance and separation from God. So long as this condition is not developed, until that time, one's situation is precarious

1. Surely you will not be able to guide *all* whom you love (*Sūrah al-Qaṣaṣ*, 28:57).
[Publisher]

and incapable of contentment; for, so long as even an atom's weight of these issues exist, there is a risk and a lurking fear that they may at some point gain strength and wipe out good deeds. Until there is one kind of relationship established, a state capable of contentment cannot exist.

Remember the Pledge to Give Precedence to Faith over All Worldly Objects

No one knows the time of death. The days have come when the plague, cholera, earthquakes, epidemics, famine, and many types of diseases are attacking mankind. Yet if this were not to occur, even then the sudden clutch of Allah Almighty occasionally seizes a person, rendering him totally helpless. Therefore, it is necessary to continually keep in view the pledge that you will give precedence to [your] faith above all worldly objects and present the noble example of your practical life accordingly. There is no guarantee of life.

Look, several friends are parted from us every year and some foes have gone departed as well. Allah has conveyed some terrifying news [ahead], and He is Truthful in His word. Even greater fear arises from this. Those, too, are so very threatening. Diverse kinds of danger lurk all around.

Plague is another name for death. In the lexicon plague means 'death'. Does anyone know how the wrath of God Almighty will unleash itself? May God protect us! It might be so severe as to be unbearable.

It is a matter of principle, as I had also explained yesterday, that when Divine punishment or wrath dissipates—be it cholera, plague, an epidemic, or famine—people grow complacent, realizing that the adversity has passed. Then their hearts become hardened in this way. However, your duty should be to

remain humble and fearful, keeping in mind the coming promises of God Almighty. Save yourselves before that time, repenting ever so often. One who repents inclines towards virtue, and the one who does not repent advances towards sin.

It is mentioned in the Hadith that Allah Almighty loves the servant who repents often.¹ One who does not repent is drawn towards sin, and sin gradually leads to *kufṛ* [disbelief]. Your responsibility is to develop whatever distinction there may be. Should any [meaningful] distinction be attained between you and the others, only then will the help of God verily come. Otherwise, look at the Children of Israel. When they did not attain any distinction in themselves over the others, they were made to suffer at the hands of the disbelievers, despite Moses^{as} being present in their midst. A disbeliever was helped against them and they were punished.

The Prophet present, the Book present, the Law present—but they did not follow. Ultimately, they were defeated by the disbelievers. The disbelievers are ignorant of Divine commandments, and are, therefore, not held accountable in the same way as one who knows and understands.

Importance of Righteousness

Allah the Exalted says:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ²

1. *Al-Maqsid al-'Aliyyu fi Zawā'idi Abi Ya'lā al-Mauṣiliyyi*, Kitāb at-Taubah wa al-Istighfār, Bāb fi Tawwāb, Hadith No. 1739, Part 4, p. 370, Dārul-Kutub al-'Ilmiyyah, Beirut, Lebanon [Publisher]

2. Verily, Allah is with those who are righteous and those who do good (*Sūrah an-Nahl*, 16:129). [Publisher]

Those who adopt the path of piety, righteousness, and purity are with Allah, and always fear disobedience.

These days, living a hypocritical life has become the universal rule of the world. It begins with people deceiving people and they become complicit in a hypocritical manner although their hearts are filled with malice, anguish, and rancour.

Then, this habit, growing steadily, reaches such a height that he even desires a hypocritical bond with God Almighty and seeks to deceive God even though he knows that God is **عَلِيمٌ بِذَاتِ الصُّدُورِ**—the Knower of what is concealed within the hearts. He is not a true believer but tries to masquerade himself as a believer before God. Can God be duped by anyone? Absolutely not!

Behold! Righteousness is such a precious item that for the sake of just one pious person, Allah Almighty bestows mercy upon others as well, and it also has an impact upon his family, friends, relatives, and acquaintances. In the very same way, if the perpetration of sin, crime, and deception occurs, it also has an effect.

In short, to fear God Almighty and to be righteous is a magnificent feat. As a result of it, God shields [one] from thousands of calamities, and except for it, one does not fall under the protection of God Almighty. No one can claim immunity from affliction, nor should anyone feel secure. Calamities descend without warning. What knowledge does anyone possess of what is to come when night falls?

The Instruction of Istighfar

It is recorded that once the Holy Prophet, may peace and blessings of Allah be upon him, stood up. He wept profusely and then, addressing the people, said that O servants of Allah! Fear

God. Misfortunes and trials cling to people like ants. There is no way to be safeguarded from them except being engaged in *istighfar* and repentance with a sincere heart.

The meaning of repentance and forgiveness is not what people have taken it to be these days. There cannot be any benefit from saying *اللَّهُ أَستَغْفِرُ اللَّهَ أَستَغْفِرُ اللَّهَ* [*Astaghfirullah, astaghfirullah*], when the meaning is not even understood by anyone. *اللَّهُ أَستَغْفِرُ اللَّهَ* is an expression in the Arabic language. As this was the mother tongue of those people, they had understood its meaning well. The meaning of *istighfar* is to seek the protection of God Almighty from one's previous sins and the punishment of one's offences, and to beg protection from committing sin in the future. Prophets would always engage in *istighfar* as did the common people as well.

Some ignorant Christian priests have criticised the *istighfar* of the Holy Prophet, peace and blessings of Allah be upon him, and have written that his performing *istighfar* is proof—God forbid!—of the sinfulness of the Holy Prophet, peace and blessings of Allah be upon him. These uninformed people do not even understand that *istighfar* is a lofty quality [in one's character]. Mankind, by nature, is created such that its natural tendency is feeble and frail. Prophets experience the fear of this inherent frailty and the weakness of human nature. For this reason, they pray that O my Allah, grant us such protection that those human weaknesses are not even capable of appearing. The [Arabic] word *ghafar* means 'to cover'.

The essential point is that the power that God wields is not possessed by any Prophet, nor any *wali* [saint] or Messenger. No one can possibly claim that they can safeguard themselves from sin through their own capability. Therefore, Prophets also stand in need of God for the sake of protection. Wherefore as a demonstration of his humble submission before God, the Holy Prophet, peace and blessings of Allah be upon him, also

used to pray to God Almighty for his protection like the other Prophets [did].

This belief of those people that Jesus^{as} did not engage in *istighfar* is false. This is their stupidity and ignorance, and they level a false allegation upon Jesus^{as}. A study of the New Testament reveals that he repeatedly confessed to his weaknesses and even performed *istighfar*. What was meant by his cry ايلي ايلي لما سبقتاني—*Eli, Eli lama sabachthani*?¹ Why did he not cry out ابي ابي *Abi, Abi* [‘My Father, my Father!’]? In Hebrew, God is called Ail. The very meaning of this [verse] is ‘Have mercy and help me and do not leave me abandoned like this (in other words, Protect me).’

In reality, the difficulty is that the true meaning and purpose of *istighfar* is lost in India due to the burden of a difference in language. These prayers are considered the magic words, whether it be *Salat* [obligatory Prayers], *istighfar*, or repentance. If you advise someone to do *istighfar*, they reply that they recite *istighfar* one or two hundred times on a rosary, but if you ask them its meaning, they know absolutely nothing. *Istighfar* is an Arabic term that means seeking forgiveness, that O my God, protect me from the consequences of previous sins—as sin is a poison that has an inevitable effect—and grant me such protection in the future that I will not commit sin. Mere verbal repetition of the words will not serve the purpose.

Taubah

Taubah means to turn away from sin through repentance and remorse. There is no harm in it. On the contrary, it is written

1. Meaning, ‘My God, my God, why hast thou forsaken me?’—see Matthew, 27:46. [Publisher]

that Allah immensely loves the servant who repents. In addition, a name of God Almighty is *Tawwab*, the meaning of which is that when a person repents of his sins and becomes remorseful, vowing to avoid them in the future, then God Almighty turns to him with mercy. God turns to man more than the repentance of man, as it is reported in the noble hadith that if a person advances towards God by a distance of a portion of his hand, then God advances towards him by a measure of a full hand. If someone comes walking [towards Him], God Almighty comes running.¹ Meaning that, if a person turns towards God, then Allah Almighty also favours him with the utmost degree of mercy, grace, and forgiveness, but if he turns his face away from God, then what care should God Almighty have?

Look, these are the ways of attaining the abundant bounties of God Almighty. Currently, the doors are open so the sunlight enters accordingly and we are benefiting, but if we now close all the doors in this house, then it is obvious that the light coming in will discontinue, and instead of light, darkness will abound. Therefore, in this very way of shutting the doors of one's heart, the darkness of sin and crime come to exist, and this is the way one grows greatly aloof from the favours of God's grace and mercy. So this demands that *taubah* and *istighfar* be not repeated like the magical words of some incantation; rather, keeping in view their true meaning and understanding, pray before God Almighty with a sincere yearning and restlessness. Inherent within *taubah* is the hidden promise that whatever sin one used to commit, that sin will no longer be committed going forward. In essence, God Almighty conceals the weaknesses of mankind because He is *Sattar* [Concealer (of weaknesses)]. This concealment of God Almighty has made so many

1. *Ṣaḥīḥ Muslim, Kitābūdḥ-Dhikr wa-Du'ā wat-Taubah wal-Istighfār*, Hadith 2675 [Publisher]

people appear noble; otherwise, if God Almighty were not to conceal [their weaknesses], then all the filth that lay hidden in people would become known.

The Perfect Faith of Man

The perfection of man's faith lies in the emulation of Allah's virtues. In other words, one should follow to the best of one's ability the various perfect virtues and attributes that exist in Allah, and try to dye oneself in the hues of God Almighty. For example, forgiveness exists within God Almighty; man should also forgive. There is mercy, compassion, and benevolence. Man should also be merciful, compassionate, and benevolent with people. God Almighty is *Sattar*. Man should also partake from this quality of concealment and should forgive the flaws and sins of his fellow brethren.

Some people have the habit that when they see any weakness or shortcoming of anyone, their food won't digest until they publicly trumpet it all over. It is mentioned in a hadith¹ that God Almighty conceals the sins of the one who conceals the sins of his brother. Man should not be impudent and shameless, nor behave rudely with the creation of God. Deal with them with love and kindness.

Bear no Grudge against Anyone out of Selfish Motives

Do not hold a grudge against anyone out of selfish reasons. Be strict or lenient as is appropriate for the situation and

1. *Sunan Ibn Mājah*, Kitābul-Ḥudūd, Bābus-Satri 'alal-Mo'mini wa Daf'il-Ḥudūdi bish-Shubuhāt, Hadith 2546 [Publisher]

circumstances. Should rectitude be required in any situation, then execute it in a manner as if carrying out the orders commanded to a deputy or an appointee. Prophets had to be harsh at times, but it was not out of selfish zeal; rather, it was only due to the command of God Almighty and the sake of reformation.

I read an account in a book. It was written that Hazrat Ali^{ra} was in combat with a disbeliever. Having been overpowered during the battle, the disbeliever ran off. Hazrat Ali, may Allah honour and exalt him, pursued him and ultimately seized him; wrestling him, he pinned him.

When Ali, may Allah be pleased with him, sat upon his chest, taking his dagger out to kill him, the disbeliever spat upon his face. Upon this, Hazrat Ali, may Allah honour and exalt him, getting off his chest, stood up and released him. The disbeliever was surprised at this incident and, out of astonishment, inquired about it. Hazrat Ali, may Allah honour and exalt him, said, the essential point is that we fight you only for the sake of God's command, and not out of any personal motives. On the contrary, we love you all. I seized you for Allah's sake, but when you spat on my face, I became angry as a result of human nature. At this I feared that if my personal emotions interfered in my killing of you right now, all of my deeds would go to ruin, and as a result of the interference of my personal emotions, my works which are purely for the sake of Allah might go to waste. After witnessing this incident of how these [Muslim] people have such refined righteousness [*taqwa*], the disbeliever said that I cannot believe that the religion of such people could be false. For this reason he became a Muslim.

In the very same way our Jama'at has conflicts. We should not allow personal emotions to interfere with them. Look, if we are not disbelievers or deceivers in the estimation of Allah, then anyone's calling us disbelievers, deceivers, etc., does us no harm. However, if we are actually found to be unacceptable and

rejected in the presence of God Almighty, then anyone's calling us good and virtuous cannot protect us from the clutch of God Almighty.

Conquer Hearts

Bear in mind that gentleness is a precious virtue. Without tenderness, our work cannot proceed. Victory will not come through war. What is accomplished if someone suffers injury through war?

You should conquer hearts and hearts are not conquered through wars, but through superior morals. If one patiently bears the offences of enemies for the sake of Allah, then ultimately such a day will even come when the thought arises in the heart of the enemy itself and has an impact. When he witnesses the blessings, bounties, and Divine help and he observes the conduct of superior morals, then the thought naturally arises in his heart that if this person were, in fact, a liar and imputing falsehood upon God Almighty, then this aid and strength would never have materialised.

These people have not hurled these insults to me alone; rather, this situation has been recurring with all Prophets. The Holy Prophet, peace and blessings of Allah be upon him, used to be thought of as a liar, a magician, a madman, an imposter, and various other words. Open the *Injil* [Gospel] and look, for you will understand that the very same conduct was meted out to Jesus^{as}. Insults had been hurled at Moses^{as} as well. Essentially, this is a situation of تَشَابُهَتْ قُلُوبُهُمْ similar mindsets. Allah Almighty Himself says:

يَسْرَرُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ¹

There has never come any true Prophet who was honoured right from the beginning. How could I be an exception to the [established] practice of Allah? The issue was quite simple and the affair was rather clear, but those mischievous connivers had obscured it.

Is it true that I insult the Prophets? I have been sent to spread the message of Allah and I am doing it. Look at my books. Allah Almighty knows better how every single particle of my being is sacrificed in devotion to the cause of God Almighty.

Truth about the Claim to Prophethood

As for the issue that I have claimed prophethood, it is a dispute over semantics. Even they themselves acknowledge spoken dialogue [with Allah]. Allah Almighty has called this very communication ‘prophethood’. Otherwise, I have made it clear time and time again that I have never ever claimed *tashri’i-nubuwwat* [law-bearing prophethood]. I declare any claimant to a prophethood which deviates from the Quran and rebels against the Noble Messenger, peace and blessings of Allah be upon him, to be *wajibul-qatl* [worthy of death] and accursed. I consider the one who claims the type of prophethood that would supersede the prophethood of the Holy Prophet, peace and blessings of Allah be upon him, as accursed and *wajibul-qatl*.

Whatever bounty of God Almighty is [bestowed] upon me, is purely through the blessings of the most merciful

1. Alas for mankind! there comes not a Messenger to them but they mock at him (*Sūrah Yā Sīn*, 36:31). [Publisher]

Messenger^{sas}. Without the Holy Prophet, peace and blessings of Allah be upon him, I truly confess that I am absolutely nothing—not even dust. The honour and dignity of the Holy Prophet, peace and blessings of Allah be upon him, so thoroughly permeates my heart and every vein and fibre [of my body] that they do not have so much as a clue about this stage. Anyone may perform a thousand penances, repeatedly murmur prayers on a rosary, and reduce themselves to a mere fistful of bones through excruciating austerity and toil, but without following and obeying the Holy Prophet, peace and blessings of Allah be upon him, no one can ever attain any true spiritual bounty nor is it even possible. Now, given that this is my position and such is my belief, then what does it matter if they call me a *kafir* [disbeliever] and a *dajjal* [deceiver]?

It has now been a few days since I received a newly published fatwa [religious verdict] in which I have been called many names. However, I know those statements can do me no harm. If I am accepted in the eyes of God Almighty, then their fatwas cannot cause any harm. Those who declare me a disbeliever are themselves not spared from [this allegation of] *kufir* [disbelief]. Furthermore, their disbelief is a truly unquestionable disbelief. It has been written for them that if one of them enters a mosque, it cannot be cleansed by washing alone. The bricks in its floor must be replaced before it can be purified again. For me, at least, this case does not apply.

It is a strange phenomenon that of all the pious men of God who have passed away, absolutely none were spared these accusations of apostasy. How very pious and blessed they were! Even Hazrat Sayyed Abdul Qadir Jilani, may Allah shower His mercy upon him, had a decree of apostasy written against him by nearly 200 scholars of the time. Ibn al-Jawzi, who was the Hadith expert of his day, wrote a frightful book about this decree of apostasy against Hazrat Sayyed Abdul Qadir Jilani,

and titled it *Talbis Iblis*. I have heard that a verdict of disbelief was also issued against Shah Waliullah. This 'disbelief' must indeed be a blessing, for it always falls in the very lot of the *Auliya* [Friends of Allah] and the holy ones of God Almighty!

Be Humble and Courteous

At this time our essential goal is that we should always remain fearful [of Allah] lest this 'disbelief' be proven true. If one is worthy of Divine wrath and punishment in the estimation of God Almighty, then the statements of the enemies will certainly come to pass. One should avoid empty boasting, arrogance, and conceit, and should adopt humility and courteousness.

Look, an example of the humility and courteousness of the Holy Prophet, peace and blessings of Allah be upon him, who was truly the greatest of all and the most worthy of reverence, is found in the Holy Quran. It is written that a blind man used to come to study the Quran with the Holy Prophet, peace and blessings of Allah be upon him. One day the nobles of Makkah and the chieftains of the city were gathered around the Holy Prophet^{sas}, and he was engaged in conversation with them. As a result of being preoccupied in the conversation, the ensuing delay caused the blind man to get up and leave. This was a trivial matter, but Allah Almighty revealed a chapter [in the Quran] about this. Upon this, the Holy Prophet, peace and blessings of Allah be upon him, went to his house, brought him back and, spreading his own blessed mantle, seated him upon it.

The essential point is that it is incumbent upon those people in whose hearts dwells the grandeur of Allah to be humble and servile, for they constantly quake and quiver before the self-sufficiency of God Almighty.

آنانکہ عارف تراند ترسان تر

[He who has greater insight, has greater fear.]

In the same way that Allah Almighty is the One to cherish the smallest act [of virtue], so is He the One to rebuke the smallest act [of error]. Should He be angered at any offence, everything would end in an instant. Therefore, you should reflect over these points, remember them, and act upon them.¹

9 MAY 1908

(In Lahore before Zuhr Prayer)

Special Advice for Ahmadi Doctors and Physicians

The plague, cholera, etc. and pestilences were being discussed. The Promised Messiah^{as} said:

Unfortunate is the one who turns towards science, medicine, physicians, etc. searching for the stratagems to protect against these calamities, and fortunate is the one who takes refuge with God Almighty. And who besides God Almighty can provide sanctuary against these disasters? In essence, these people who

1. *Al-Hakam*, vol. 12, no. 34, p. 1-4, dated 18 May 1908 [Publisher]

are bent upon philosophy, medicine, and science seek out some rational explanations to provide a sense of peace and comfort during these difficult times. In this way they remain deprived of the true cause and objective of these pestilences. In spite of that, they remain completely oblivious to God Almighty.

I entreat the physicians in our Jama'at not to consider their science alone to be sufficient in such proceedings. On the contrary, leave room for God as well and refrain from expressing absolute opinions and incontestable conclusions, for oftentimes it has been experienced that some such patients in regard to whom doctors had unanimously issued a categorical and conclusive prognosis of death, are cured by means produced by God for their sake. There are some people who are in good health and evidence no viewable symptoms of death in the opinions of doctors, in regard to whom Allah intimates their death to a believer before the [destined] time. Now, even though it is not the patient's end in the opinions of the doctors, it is the end in the view of Allah and, accordingly, it comes to pass exactly so.

Medical knowledge fell into the hands of the Muslims from the Greeks, but since the Muslims were a monotheistic nation worshipping God, they started writing **هُوَ الشَّافِي** ['Allah is the Healer'] on their prescriptions. I have read the accounts of physicians. It is written that in treatment of diseases, difficult step is making the correct diagnosis. Therefore, the one who errs in the very diagnosis of the disease, will also err in the treatment because certain diseases are so subtle and abstruse that man cannot even understand them. Accordingly, Muslim physicians have written to proceed with prayers for such cases. If one prays with full attention and compassion for the patient out of true sincerity and sympathy, then Almighty Allah will expose the reality of the disease, for nothing unseen is hidden from Almighty Allah.

Therefore, keep in mind that—being detached from God Almighty—however great a claim is boasted solely on the basis of one's knowledge and experience, a loss equally as great will be suffered. Muslims take great pride in *Tauhid* [the Oneness of Allah]. What is intended by *Tauhid* is not simply a verbal affirmation of *Tauhid*, but the essence is to give testimony of this assertion in your professional careers in real practical terms that you are truly believers in the Oneness of God and that *Tauhid* is indeed your professional trade. It is the belief of Muslims that every single occurrence emanates from Allah. It is for this reason that a Muslim says *Alhumdulillah* ['All praise belongs to Allah'] during times of happiness and *إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* ['Surely, to Allah we belong and to Him shall we return'] during times of grief and mourning, proving that God alone is, in actual fact, his refuge in every affair.

Those people who wish to indulge in any of the pleasures of [worldly] life, estranging themselves from God Almighty, should remember that their lives are extremely bitter indeed, for true peace and comfort cannot possibly be attained except by [one's self] being annihilated in God and God being the sole source and goal of every action. The lives of such people is simply a life of animals and that contentment cannot be found. True tranquillity and satisfaction are conferred upon those people who are not detached from God, who are constantly supplicating to God Almighty silently within their hearts.

Restrictions Exist in a True Religion

The truth of religion lies in man never being estranged from God Almighty under any circumstances. What kind of a religion can it be, and what kind of a life if, after having lived it entirely, one failed to ever come across the name of God at all?

The essential point is that all of these flaws are merely the result of a lack of restrictions and unbridled freedom, and it is on account of this very lack of restrictions that an overwhelmingly large segment of society prefers this lifestyle.

Just today I saw a book in which the particulars of Buddha's life are documented. It claims that he supposedly did not acknowledge God, and that this very world is everything that exists; nothing hereafter. Verily, these are the unrestrained and unrestricted beliefs on account of which it is said that 1/5th or 1/4th of the world follows the Buddhist doctrines or appeals to those doctrines. The more strict a religion is, the fewer the people who enter its fold, yet the purity and righteousness found in it are proportionately that much greater.

Islamic Restrictions

Islam has mandated restrictive stipulations for the sake of both, women and men alike. Just as the command to observe the veil is for women, men similarly have the peremptory command to *ghazz-e-basar* [lower their gaze]. *Salat* [Prayer], Fasting, *Zakat* [almsgiving], Hajj [the Pilgrimage]; distinction between the *halal* and *haram* [i.e. the permitted and prohibited]; abandoning one's habits, customs, and rituals that oppose the commandments of God Almighty; etc. etc. are the very restrictions why the door of Islam is so extremely narrow, and this is the very reason that every single person cannot enter through this door. عیسائی ہاش و ہرچہ خواہی کن [‘Become a Christian and do whatever you please’], for their religion is an undisciplined faith.

Imitating these [Christian] people, a faction has also recently developed amongst the Muslims who seek to reinvent Islam. Essentially, all of these occurrences give visibility to those who desire no discipline and absolute freedom, but keep in

mind that purity and lack of discipline oppose each other like light and darkness. It appears that in the city of Lahore, minds are amenable to the acceptance of truth but lack of discipline and unbridled freedom are a serious obstacle in their path.

It is recorded that a tribe accepted Islam in the time of the Holy Prophet, peace and blessings of Allah be upon him, and they petitioned him in his presence, 'O Messenger of Allah! Exempt us from *Salat*.' However, he replied for them to observe that a religion in which there is no worship of God Almighty is a religion of nothing whatsoever.

When gazing upon the state of the world's share of this heedlessness and unbridled freedom, a kind of quaking and quivering descend upon the heart, and the thought comes [to mind] of how difficult it really is to remove this massive stone from the path of [spiritual] reformation without the coming of a remarkable revolution throughout the world, inspiring within hearts the unshakeable belief of the awe, majesty, omnipotence, and grandeur of God Almighty.

These days if someone claims to give up alcohol and declares its consumption unlawful, he essentially means that it should not be consumed in excess or that it should not be consumed openly outside in the marketplaces in front of others. Within the four walls of your homes, do whatever you wish. However, Islam has commanded strict conditions of true righteousness and genuine purity in all these matters, remaining within the limits of God Almighty.

The Quintessence of All Worship

At this point some friends took the Pledge of Allegiance, and among them was one quite elderly in age. He petitioned to the Promised Messiah^{as} to pray that Allah Almighty may forgive his sins. [Editor]

The Promised Messiah^{as} said:

The best thing of all is for a person to always keep in mind the fact that life has no guarantee, nor is it known when death will come and seize man. Therefore, with this [in mind] continue to repent and seek forgiveness. To desire forgiveness of one's sins from God Almighty and to develop within one's heart a restlessness to win His pleasure encapsulates the entire realm of world and religion. The quintessence of all worship is precisely this that the sin of mankind be forgiven and that through this God Almighty be pleased.

The Promised Messiah, upon whom be blessings and peace, then inquired, 'What is your name?'

He replied, 'Mustaqim.'

The Promised Messiah^{as} said, 'Very well! May God Almighty make you *mustaqim* [i.e. a follower of the right path].'

The elderly gentleman, Mustaqim, humbly submitted, 'Your Holiness, my heart desires that I might be worthy of serving you in some capacity.'

The Promised Messiah^{as} said:

Everything depends on intention. You have already received the reward for your intent. The reward for all of the trouble that you have taken to come here will also be granted. So then, be well pleased with God Almighty.

The Task of Reformation in the Present Age

After this, the Promised Messiah, upon whom be blessings and peace, continued the conversation and said:

From the perspective of the state of the present age, the issue of [spiritual] reformation appears rather difficult and complicated to some degree. These days some winds of opposition are blowing against it. The proposal that I am presenting is a bitter remedy indeed. These people can only make use of this bitter remedy when they abandon their sweet indulgences and they become fully aware and cognizant of the truth that this 'sugar' [of worldly pleasure] is actually dangerous for them and that this bitter medicine holds the efficacy of the water of life. Only then can some advantage be realized. The restrictions that God Almighty has imposed are full of grace and mercy from beginning to end.

Really, what is the ultimate gain of these transgressions? What ends up happening is that these people are seen drowning in drunkenness, sin, and vice and then how perilous are the evil consequences that emerge from them? People are witnessing them every day: paralysis, stroke, syphilis, gonorrhoea, and sometimes approaching the point of leprosy. Life is ruined this way, getting overwhelmed by dangerous afflictions. You should compare and evaluate the results of this freedom versus this discipline, but this younger generation which is bent upon the expediencies of modern education, does not understand. These expediencies are scary, but one should still not lose hope.

I am not even opposed to the view that seeks sincere sympathy and reformation for this group. On the contrary, I strongly support it. Even one out of a hundred is good enough! But if not, I would still receive the reward for my effort despite their laughing it off in ridicule.

As a rule, in any gathering where there are fifty or a hundred people congregated together there will certainly be a difference of opinion on any given proposition. If some are laughing it off in ridicule, there are still others understanding its truth. Although it is true that only a few enter the fold of truth, those few are the courageous since acceptance of truth is an act of courage. Moreover, there is awe and energy embedded within truth and rectitude. In this way their strength is accentuated with another strength, becoming an even greater force.

Distinction Between Good and Bad

Thereupon, another blessing from God that has fallen into my lot is that those who come to me are such humble, modest, and virtuous people. I am forced to rejoice when I see the filthy advertisements and the uncivilized and vulgar writing, speeches, and abusive cursing of my opponents. What benefit do I reap if these filthy people join me?

What God Almighty has told me, which is also included in the word of God Almighty, is that He wills to separate the good from the bad. God Himself has created the very means for this separation. Otherwise, there would have been the possibility that they acknowledged the death [of Jesus] and, in this way, there would have been no difference remaining between them and us. However, out of His infinite wisdom, He—the God who wills to distinguish between the good and the bad—has placed such obvious differences between them and us that He has completely separated them from us.

It is strange that they hold no potent argument yet—even then—they fume with fury and frenzy. Had there been a word written explicitly anywhere in the Holy Quran about the life of Jesus or it could be proven from the authentic Hadith, then

it would have been their right to work themselves into a fury and frenzy and abuse me to their heart's content, but when the Quran itself and the very Hadith are striking them a blow, they have absolutely no right to showcase this degree of pretentious passion. The principal point is that in this tribulation-filled time, Allah Almighty has willed to form a distinct body [of Muslims] by eradicating impurity that He might illustrate to the world that this is what is [truly] called 'Islam'.

The circumstances fall under the control of two categories—faith and works—yet the Muslims of this age have given a bad name to Islam in each of these two aspects. Islam is pure from every stain and victorious in every battle, but I cannot imagine that Islam could ever be victorious through the means which these people have embraced.

Hell is not Everlasting

Islam is a faith so pure and perfect that no criticism can possibly exist over any of its beliefs. Some people have objected that if it is accepted that Hell is permanent and that the punishment of dying in the state of disbelief is also eternal with no end, then an inevitable injustice follows from this that runs contrary to the infinite mercy of God Almighty. However, the fundamental principle is that the permanence of Hell is not like the permanence of Paradise with no end, because the Creator of the faculties through which man commits sin is ultimately God Himself. After all, man certainly didn't fetch those faculties and that nature out of his home [i.e. they were not created by man].

Granted that people sometimes maintain possession and control over the commission and omission of deeds, and perpetrate evil themselves, but insofar as God is the Creator of

human nature, He Himself has said: ¹خُلِقَ الْإِنْسَانُ ضَعِيفًا. Therefore, people should also be given the benefit of this. So, there will be punishment for sin and chastisement will take place, but this eternity is not like the Eternity of God. Being placed in Hell for a specified period of time, one is released upon being cured.

Agree or disagree, but this very belief is proven by the Word of God Almighty. Accordingly, where the mention of Paradise is, the words used there are ²عَطَاءٌ غَيْرٌ مَجْدُودٌ but where Hell is mentioned, it is said:

إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَكَالٌ لِّمَا يَرِيدُ³

Reflecting upon these verses, it is clearly understood that the dwellers of Paradise would have no fear, but for those in Hell, there is an undeniable hope for deliverance.

It is mentioned in a hadith that the Holy Prophet, peace and blessings of Allah be upon him, said that if the words ⁴عَطَاءٌ غَيْرٌ مَجْدُودٌ [a gift that shall not be cut off] had not been applied to Paradise, then the dwellers of Paradise would have also remained in fear.⁴ However, God Almighty—by amplifying the words ⁵عَطَاءٌ غَيْرٌ مَجْدُودٌ—has completely wiped out that fear, saying that this is a gift from God Almighty that won't be taken back.

In addition, I have seen another hadith in relation to this in which it was written that: يَأْتِينَ عَلَى جَهَنَّمَ زَمَانٌ لَّيْسَ فِيهَا أَحَدٌ وَنَسِيبُ الصُّبَا

1. For man has been created weak (*Sūrah an-Nisā'*, 4:29). [Publisher]

2. ...a gift that shall not be cut off (*Sūrah Hūd*, 11:109). [Publisher]

3. ...excepting what your Lord may will. Surely, your Lord does bring about what He pleases (*Sūrah Hūd*, 11:108). [Publisher]

4. See *Tafsīr al-Baghawī, al-Musama, Ma'ālimut-Tanazil*, by Abū Muhammad al-Hussain bin Mas'ūd al-Farrā' al-Baghawī ash-Shāfi'ī, Juzw 12, p. 403, *Sūrah Hūd*, verses 109–111, Idarāh Ta'lifāt Ashrafiyyah, Multan. [Publisher]

تُحَرِّكُ أَبْوَابَهَا.¹ [‘A time will come upon Hell when no one will be in it and the fluttering wind will be striking its doors’].

Now, look how pure the canons and creeds are that Islam has taught the Muslims regarding Heaven and Hell in which there isn’t so much as an atom’s weight of injustice, with principles of the highest purity, truth, and wisdom that limit punishment up to a specified term. Subsequent to this, deliverance will be granted because God Himself is ultimately the Creator of human nature and faculties. No sound mind nor conscience can ever accept that the sin of a frail and feeble mortal would be deemed so great that it would never be forgiven.

The Truth about the Mi’raj

The other issue is of the *Mi’raj* [Spiritual Ascension]. Without a doubt, we also believe that the Holy Prophet^{sas} journeyed with his body. It was both in a state of wakefulness and with body, but this was a visionary state of the most glorious degree. For proof of this, look in *Ṣaḥīḥ al-Bukhārī* that after recording the entire incident it is written² ثُمَّ اسْتَيْقَظَ [‘Then he woke up’]. Well, what does this mean?

It was the narration of Hazrat Aishah, may Allah be pleased with her, who had the opportunity of living with the Holy Prophet, peace and blessings of Allah be upon him, for a very

1. In one narration, this hadith is recorded as follows: يَأْتِيَنَّ عَلَى جَهَنَّمَ يَوْمَ مَا فِيهَا مِن رُّبُوحٍ *Rūḥul-Ma’ānī fī Tafsīril-Qur’ān al-‘Azīm was-Sab’il-Mathānī*, by Shihab-ud-Din Mahmood bin Abdullah al-Husaini al-Alusi, *Sūrah Hūd*, 108, Juzw 11, p. 470. [Publisher]
2. *Ṣaḥīḥ al-Bukhārī*, Kitābut-Tauḥīd, Bāb wa Kallamallāhu Mūsā Taklīmā, Hadith 7517 [Publisher]

long time, and who also had considerable knowledge. **استيقظ** does not mean that he was experiencing a dream, but a kind of vision in which there was awareness of the physical body.

These are special circumstances created by Allah, in which senses are intact. This is something, which cannot be proven by argument. Only experience can settle it. Philosophical argument cannot be applied here and there is nothing objectionable in it, but some people distort the religion of Islam and subject it to criticism.¹

12 MAY 1908

(In Lahore before Zuhr Prayer)

Discussion with Professor Wragge from England

Professor [Clement Lindley] Wragge [(1852–1922)] is a world-renowned authority in the field of astronomy who hails from England. He has sallied forth from his native land for the purpose of a world tour, delivering highly acclaimed lectures on the subject of astronomy. Accordingly, he is currently staying in Lahore for a few days and has even delivered a lecture in Lahore which was attended by prominent

1. *Al-Hakam*, vol. 12, no. 35, p. 2–3, dated 30 May 1908 [Publisher]

Englishmen. Hazrat Mufti Muhammad Sadiq^{ra} also had the good fortune of being present during this lecture.

At the end of the lecture, the aforementioned Mufti Sadiq^{ra} met with the respected professor and presented to him the claim and arguments etc. of the Promised Messiah. As a result, the celebrated professor prepared himself to go at that very instant to be in the blessed presence of the Promised Messiah^{as}, but Mufti Sadiq^{ra} said he would first get permission from the Promised Messiah^{as} and then take the professor at the appointed time. Hence, the Promised Messiah^{as} granted permission and the meeting took place on 12 May, before *Zuhr* Prayers. (Editor)

QUESTION:¹ I am a man of scientific bent. I see that this earth upon which we live is a tiny planet. Aside from it there are millions upon millions of components existing in God's creation and, in comparison to them, it doesn't even hold the substance of a particle. So then why are God's blessings being restricted to this earth alone or to any particular religion or nation?

ANSWER: Actually, this is not correct, nor is it my belief that God Almighty manifests Himself through the means of a particular sect or nation. God Almighty has no love or affinity for any particular race.

On the contrary, the truth is that God is the God of the entire world. Just as He has created the provisions and resources for the external physical needs and nourishment of every kind of creation without partaking in any discrimination, and He has made food, air, water, light, and other provisions for all creation—He being *Rabbul-alamin* [Lord of all the worlds] according to our doctrines—in the very same manner He has

1. From *Badr*: The Englishman: 'I and my wife consider meeting you a cause for great pride.' The Promised Messiah: 'I am very happy to meet you' (*Badr*, vol. 7, no. 21, p. 1, dated 26 May 1908).

been sending Reformers from time to time in every age for the [spiritual] reformation of every nation. As it is mentioned in the Holy Quran:

وَأَن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ¹

God Almighty is the God of the entire world. He has no [special] affiliation with any particular nation.

The various heavenly books that have been revealed at various times have no contradiction among them in essence because they are the befitting commands for reformation when the world completely deteriorates from a practical perspective and sin and iniquity, thievery, wickedness, etc. abound; people are overcome by their sensual lusts, straying far from purity; and, even in the manner of belief, people incline towards idol worship, abandoning God. So then the jealousy of God, who is the physical and spiritual Sustainer of man, demands that someone be raised to remedy the origins of evil and this type of Reformer is not outside the laws of Divine power.

Just as the wheat harvested during the times of Adam^{as} or the previous Prophets cannot be the reason for our life [today], and the water that was for previous generations cannot quench our thirst, in the same manner from a spiritual sense we also need fresh and invigorating spiritual food and water.

This is the tradition of Allah that just as He nourishes and nurtures the physical realm, as the foregone nourishment is ineffectual [for the present], the same applies to the state of the spiritual realm, and both systems—physical and spiritual—operate side by side. Should someone deny [the existence of] God, then there is a different line of argumentation; [but] it

1. And there is no people to whom a Warner has not been sent (*Sūrah Fāṭir*, 35:25). [Publisher]

behoves a believer of God Almighty to profit from examining both systems in tandem through the very same lens.

The One who created the physical realm is the very One who created the spiritual realm. Just as He nourishes the physical domain with fresh and invigorating sustenance—in the very same way—He also nourishes the spiritual domain with fresh and invigorating sustenance. Just as the physical constitution stands in need of fresh water—in the very same way—the spiritual constitution also stands in need of fresh heavenly revelation. Just as the body dies without sustenance—in the very same way—the soul also dies without sustenance. If the references cited in spiritual affairs are always related to the distant and outdated past, then what else could possibly occur other than the state of spirituality becoming a state of death?

Inherently, God Almighty invariably wills that He be known. In support of His recognition and existence, He perpetually reveals verities, insights, and fresh and invigorating Signs, and these affairs do not even hold any intellectual discord. This very system has been in operation for eternity. Millions of Prophets have appeared giving testimony through their practical conduct. They triumphed over the world by perfecting the argument [in support of faith].

Now, how can anyone refute such a *mutawatir* [continuously uninterrupted] and time-tested testimony simply by stating he is a scientist or philosopher? It demands that just as this pious party of men had given the evidence of their claims through their practical life and example, its refutation should be given in the very same manner. Yes, indeed—by all means—cast upon these people was the due right [of sceptics] to question: ‘Why are ancient fables and stories being cited? A living example or testimony should be presented.’ Accordingly, it is for this [demand] that I am prepared.

An astronomer cannot provide credible proof of the

existence of God Almighty by merely reflecting upon celestial objects etc., or the solar system. Certainly, a possibility can arise that God should exist. The assertion that there is a God and He definitely exists has always been proven by the very tenets put forth by the Prophets. If people like myself did not appear in this world, then there would never ever be any factual and conclusive means of the proof of God in the world.

At the most, should someone be of a just mindset and possessed of a noble character, then the only conclusion that can be deduced from the absolute perfection, the inviolable design, the solar system, etc. is that there ought to be a God. Other than that, the fact that God actually exists and He is the Master, Possessor, and Sovereign of the universe cannot be possible without those who reveal God, having [themselves] come from God. Those people are the ones who enable the witnessing and by presenting fresh and invigorating Signs, it is as if they are 'revealing' God.

QUESTION: It is written that there was an Adam and Eve. Eve was a weak woman. She ate an apple. Now, the punishment for her eating this one apple continues on for eternity. This issue is beyond my comprehension. In addition, when God has created billions of other [celestial] systems apart from this earth with which we are connected, why restrict the powers and favours of God Almighty to this earth alone?

ANSWER: This is not our belief. We do not assert that there is no other system beyond this heaven and earth. On the contrary, our God affirms that He is *Rabbul-alam* [Lord of all the worlds]; meaning that, He is the Lord of all worlds and that wherever any population exists, there He has verily sent Messengers. Absence of knowledge does not necessarily imply

absence of existence. Why wouldn't the God who created such vast provision for this lone little tiny earth, have created any provision for all the other inhabitations? He is equally the Lord of all and aware of the needs of all.

The remaining statement that human toil and trouble is the consequence of Eve's eating an apple is not a tenet of Islam. Indeed, we are given the teaching:

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ¹

Person X cannot receive the punishment in exchange for Person Y, nor is any benefit even conceivable from this. Eve's devouring an apple is not the cause of these difficulties, toils, and punishment. On the contrary, the Quran has asserted reasons for these that are totally different.

QUESTION: There are two topics that I wish to inquire about. First, what is sin? A person from one country believes something to be a sin, whereas someone from another country does not consider that very act to be a sin. Man gradually evolved from an insect until he became man and then he learned to distinguish between right and wrong, differentiated between truth and falsehood, understood good and evil, developed the knowledge of sin and reward, and in this way he subsequently gave way to disagreement. One person views an act as a sin while another does not deem it a sin and indulges in it.

The second is what is Satan? Even with God Almighty being the Possessor of such knowledge and power, how did

1. No bearer shall carry the burden of another (*Sūrah al-An'ām*, 6:165).
[Publisher]

Satan gain so much domination that God Himself had to come to the world for its salvation? What is the meaning behind this?

The Reality of Sin

ANSWER: My conversations essentially cater to the tastes of those who believe in the existence of God Almighty. The Being of God Almighty is a source of eternal pleasure and happiness for man's life. It is said that a person has sinned in the event that the individual is separated from God or abandons Him in one way or another.

Furthermore, keeping human nature in view, God Almighty has also declared as 'sin' those acts of man himself which are ever so subtly injurious to his very own soul, although often-times man is unable to perceive their harm. For example, stealing and inflicting loss upon others by encroaching upon their rights is—in a manner of speaking—self-inflicting loss upon one's own pure life.

In addition, those activities which run contrary to the chastity and purity of human nature are also referred to as 'sin', just as the manner through which an adulterer's commission of adultery and trespassing the rights of others ruins his own chaste nature and mires himself in various kinds of physical and spiritual hardships. And then the accompanying requisites—near and far—of those [sinful] activities are also understood to be an extension of sin.

God Almighty, who is the One Greatest of all and Most-Knowing of all, is the True Creator of man and every tiny particle, and of their properties He is also the Creator and the All-Knowing. When He pronounces Judgement out of His perfect wisdom and perfect knowledge that something is harmful for you, and its perpetration is never ever advantageous to your

interests, rather it is harmful from beginning to end, then it is not becoming of a [mere] mortal—yes, indeed, a mortal of right-minded nature—to defy this [judgment]. We see that when a doctor prescribes some abstinence for a patient, how the ailing individual carries it out without dispute or debate. Why does he do so? It is because he believes the doctor holds far greater knowledge than himself.

In short, in the very same way there are some things that are harmful for the body or the soul of man whether man understands it or not. Some things are such that even if God Almighty did not give a command for them, they would still be harmful. In the field of medicine there are also certain ‘sins’ that have been established. Not having the knowledge of the fundamental principles of medicine cannot be an excuse for an individual who violates the canons of medicine. Should anyone not believe this, then inquire [directly] from physicians and doctors.

The point worth remembering is precisely this that the root of sin lies in those very activities the perpetration through which take man further away from true chastity, piety, and purity. The genuine love of God Almighty and the very union with Him is true pleasure and real comfort. Therefore, being distanced and disconnected from God is also sin, and is cause for pain, suffering, and grief. Those matters that are disapproved by God on account of His Holiness are sins.

If there is disagreement among people in some areas, then on the other side the greater majority of sins are unanimously agreed upon throughout the world. Lying, stealing, adultery, and injustice and others are such matters that the people of all religions and nations unanimously believe them to be sins without doubt. However, keep in mind that the root of sin is composed of those very matters that distance one from God. They run contrary to the Holiness of God Almighty. Sin is verily that

which is against the inherent debt owed to God Almighty and is harmful for the nature of man. Everyone perceives sin.

You see, when someone slaps an innocent person knowing he has no right to do so, he will ultimately become repentant and ashamed in his heart on his own at a later time when his anger dissipates, and will feel that he has done wrong. Someone who feeds the hungry, gives drink to the thirsty, and clothes the naked, experiences a kind of sensation within his inner self that he has carried out a virtue and an act of goodness. Through the light of faith, the heart and conscience of man make him understand at the time of every deed whether he has carried out an act of virtue or committed an act of sin.

Satan

As for Satan, it should be remembered that two forces have been placed in the design and nature of man, and those two are the opposite of each other. They have been placed for the purpose that man, being tested and tried through them with a successful outcome, be proven worthy of the nearness of Allah. Of these two forces, one force pulls towards goodness while the other invites towards evil. The force pulling towards goodness is called *malak* or an angel and the force inviting towards evil is called Satan.

In other words, you can think of it as two forces functioning with man, one bestowing good and the other bestowing evil. Should anyone be averse to the terms 'angel' and 'Satan', then think of it in this very way, as these two forces in man cannot be denied by anybody. God Almighty did not will any evil at any time. The works undertaken by God Almighty are the most virtuous of virtues.

You see, if the existence of sin were not in this world, then

there would be no virtue either. Virtue is born out of sin; the existence of virtue is born out of the very existence of sin.

Look here, if someone encounters the opportunity to commit adultery and has the ability [to indulge in it], but subsequently abstains from that sin, then this is called 'virtue'. If someone encounters the opportunities for stealing and cruelty and other sins, and is also capable of committing them, but thereafter abstains from their perpetration and safeguards himself, then he carries out a virtue. To refrain from sin when having [both] the opportunity and ability to sin, this alone is worthy of reward and an act of virtue.

QUESTION: Two different forces operate in the world: The positive and the negative. If we always employ the positive and never make use of the negative, then the negative would gradually accumulate and gain force to such a degree that it would one day erupt at any given moment and suddenly destroy the world. The same situation applies to good and evil. If only virtue upon virtue were conducted throughout the entire world and no one committed any evil, then similarly one day evil would gather enough strength to destroy the world.

ANSWER: The Promised Messiah^{as} said: You see, if an individual is incapable of shouting, then his mild-mannered converse would not be considered a moral excellence. If man were to remain permanently stagnant in one state alone, unable to change to the other side, then virtue itself could never be virtue. The presence of both, abundance and scarcity, produces virtue. Were circumstances one-sided and other faculties not granted to mankind—man being eternally compelled to do good; completely unpossessed of the ability to perpetrate evil—then what things would the terms 'obedience' and 'virtue' apply to? Allah

Almighty has given man a choice up to a limit. Even there he can change sides; he maintains the strength to carry out virtue and the option to perpetrate evil. Thereupon, he reaps the reward according to whatever he does.

Look, if there were no bad manners, then what could be called good manners? Vile conduct only exists when virtuous conduct exists simultaneously. Whenever any evil conduct appears in the human mind, then man, picturing it in his mind, condemns it; yet he assigns virtuous conduct the name of any act of distinction and praises it. If the mind holds no image of any evil act, then virtuous conduct similarly ceases to exist. Virtue is always distinguished from evil. Had only one aspect been created, then there certainly would not have been any reward nor any satisfaction.

(Joy is produced out of sorrow, delight out of misery, light out of darkness, sweet out of bitter, antidote out of poison, good out of evil, and virtue out of sin. Had these opposites not been created in the world, then life itself would have been totally bland.) Had only one aspect existed, it would have then permeated the design of nature, in which case how could there be any reward or recompense? How could it be a source for pleasure? It would have been an involuntary impulse from the corresponding actions that proceed instinctively from man. Keep in mind that man has been made to be endowed with choice. Man has a choice to do good or evil, to be kind or cruel, to be magnanimous or miserly, and only through the persistent evaluation of both sides can an opinion be formed regarding any particular individual being good or bad. The very meaning of deeds is to wield the ability of the other extreme as well. The one wielding the power to take revenge who does not take revenge, carries out a virtue.

However, how can he who does not even have a hand with

which to strike in retaliation say that he has carried out an act of virtue and kindness by not hitting anyone?

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا¹

It is clearly understood from this noble verse that both aspects form the very foundation upon which virtue and goodness stand. He who is granted only one ability without being conferred the other ability, is [akin to] a picture that can't be erased.

The person who denies the [existence of the] angel and Satan, is—in a manner of speaking—a denier of self-evident truths and objects proven to be perceptible by senses. Every day we see people carrying out virtues as well as the perpetration of crimes throughout the world, and both forces are simultaneously executing their functions throughout the world. Not a single human being can deny this. Who does not experience the benefit and consequence of these two within himself? Here, no philosophy or logic can take effect so long as both forces are present and executing their own respective functions within their own respective spheres.

As for the remaining point that if only virtue upon virtue was carried out, then sin would accumulate force and destroy the world, I can only say this much that I have nothing to do with [the hypothetical scenarios of] if this happens, that will happen or if that happens, this will happen. I only see this much that there are two innate dispositions created [in man] prepared for the sake of virtuous conduct as well as for the sake of bad [conduct]. I do not venture beyond this.

1. Surely, he prospers who augments it, And he who corrupts it is ruined (*Sūrah ash-Shams*, 91:10–11). [Publisher]

QUESTION: There is a well-known dilemma amongst Christians that the world had gone astray, but then God purchased it back from Satan. Is this true?

ANSWER: The Promised Messiah^{as} said: We do not believe in such frivolous statements. This statement is absurd and the Christians should be asked about it.

QUESTION: It appears from Christian belief that Adam fell from a higher state to a lower state whereas man progresses from low to high.

ANSWER: This is not our belief nor do we agree with it.

QUESTION: I believe that the life hereafter is a form of being. On account of this, man moves from one reality to another reality. I am particularly fond of spiritualism. I wish to inquire what the next life will be like and what circumstances will be there.

ANSWER: The Promised Messiah^{as} said: Without a doubt, after coming to the end of this life, another life of a new realm will begin, but this is not the time to explain its details.

For those who will have sown virtue in this life, there will begin a continuation of purity, and for those who will have sown evil, will be a continuation of difficulty and punishment. That new life will have a sort of connection with this life and will not be completely cut off. The realm of dreams presents a similitude. One life exists while awake, but a great transformation verily manifests during sleep. Some details are known, but their explanation cannot take place at this moment because

this matter requires a great deal of time; it cannot be explained within minutes.

QUESTION BY THE LADY: Is it possible to have any contact or conversation with those who have passed on from this world and have died, and find out about their true circumstances?

ANSWER: It is certainly possible for a person to encounter spirits in the form of visions, but extremely self-denying devotion and strenuous exertion is vital for the realization of this phenomenon. I have tested and tried it myself and have met with spirits on several occasions and spoken to them. One can inquire from them various beneficial and meaningful matters, medicines, etc. I have personally met the spirit of Hazrat 'Isa^{as} [Jesus] and the Holy Prophet, peace and blessings of Allah be upon him, as well as some of the Noble Companions^{ra}. I am experienced in this matter, but the difficulty for man is that until he strenuously exerts himself by practicing this path and adhering to the rule of conduct, this phenomenon cannot be realized. Moreover, given that this phenomenon can't possibly come within the reach of just anyone, it is for this reason that it is viewed as a mere myth, there being no fact in it.

The human heart is the nucleus of vast and marvellous wonders. However, just as immense efforts are exerted to dig up the earth, remove the dirt, and then purification is done in order to attain clean and clear water; in similar fashion, it is obligatory to strenuously exert and strive to attain intimation of the heart's capacity for wonders. The primary point is precisely that the reality of this phenomenon must verily be accepted, of which I am personally a witness and possessed of experience.

QUESTION: I had received some correspondence of this nature from a committee and my particular aim in being present here with you was to inquire you about them and hear your guidance. Would you be able to give me some of your precious time?

ANSWER: These days I am feeling sick. I am unable to endure excessive work. Of course it is possible should my condition become healthy.¹

14 MAY 1908

(Morning time)

Excellence of Speech

The Promised Messiah^{as} said:

The Holy Quran is like such food that is agreeable to people of all types and temperaments, and this is its proof of being from God. I wish that the people of my Jama'at should learn how to speak. Their style of speech should be such that it would be equally beneficial for the high and the low. The fact is that the excellence of speech lies in it being appropriate for people of every kind.

1. *Al-Hakam*, vol. 12, no. 36, p. 6-8, dated 2 June 1908

Islam is the Middle Way

The Promised Messiah^{as} said:

God has made Islam a model for other people. Such a middle path has been adopted in it that is completely free from extremes.

وَكُنْ لَكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ¹

Justification for Accusatory Reply

The Promised Messiah^{as} said:

Replies are of two types. One confirmatory and the other accusatory. Allah the Exalted has also made use of accusatory replies in certain instances. These inform the critic of the weakness of his own religion. Thus, when the Christians claimed that Jesus^{as} is the Son of God and its proof is that he was born of the Virgin Mary, Allah the Exalted replied by saying:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ²

Meaning that if this indeed was the proof of him being the Son [of God] then Adam^{as} has the first right to be the Son [of God].

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1. And thus have We made you an exalted nation, that you may be guardians over men (*Sūrah al-Baqarah*, 2:144). [Publisher]
 2. Surely, the case of Jesus with Allah is like the case of Adam (*Sūrah Āl-e-Imrān*, 3:60). [Publisher]

Discrimination based on Caste and Creed

Declaring some groups to be *Untouchables* etc. is, in fact, a sign that the Hindu religion is so weak that it fears being defeated even with a mere touch. Since the foundation of Islam was strong, it did not include such teachings in religion. For example, it is said about eating:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا¹

Impact of Sincere Speech

Unless there are elements of spirituality, righteousness, virtue, and true passion in a presentation, it does not bring about any good result. A presentation without piety and sincerity is like water from a gutter, which gushes forth regardless of occasion; and instead of cleaning, it soils those upon whom it falls. One should first mend his own ways and only then try to reform others. Allah the Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ²

Meaning, 'O believers! Worry about your own selves first.'

If you wish yourself to be of benefit to others, first become pious yourself. It should not be the case that there are just words, and nothing is evident in your practical lives. The example of such a person is like that of one who is sitting in extreme darkness. If the next person also brings darkness with him, what else

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1. There is no harm for you whether you eat together or separately (*Sūrah an-Nūr*, 24:62). [Publisher]
 2. *Sūrah al-Mā'idah*, 5:106 [Publisher]

can be expected to happen other than him falling on someone? He should go in the likeness of a lamp so that others could find light through him.

Piety and Purity of Heart are Indeed the Right Weapons

To exult on knowledge of material sciences is foolishness. Your strength should be of your spirit. God Almighty did not say that He taught science or philosophy or logic and provided assistance through them. He said rather that: **أَيَّدَهُم بِرُوحٍ مِنْهُ**¹ That is, He assisted with His Spirit. The Companions^{ra} were unlettered and so was their Prophet (Our Leader the Holy Prophet Muhammad, peace and blessings of Allah be upon him). And yet, great scholars could not imagine the wisdom imparted by them because they had special help from God.

Righteousness, piety, and purity provide help from within. These weapons of material sciences are weak weapons. It is possible—nay, *highly probable*—that the opponent has even stronger weapons. Therefore, the weapon needed ought to be such as the enemy cannot compete with. And that weapon is [bringing about] a real change, and the piety and purity of heart. How can one with a cataract, cure the cataract of another?

Even if the advice of one who possesses a pure nature is apparently rejected at the time, it does not go in vain. Rather, it leaves a hidden impact on the life of the person, as is said:

سخن کز دل برون آید نشیند لاجرم بر دل

What proceeds from the heart, undoubtedly penetrates hearts.

1. *Sūrah al-Mujādalah*, 58:23 [Publisher]

(At the time of *Zuhr*)

Laughter

Laughter was under discussion. The Promised Messiah^{as} said that if it falls within the decree of Allah the Exalted, there is no harm in it. Thus, He says: ¹ اِنَّهُ هُوَ اَضْحَكَكَ وَابْكِي .

The Correct Way of Effecting Reformation

Shaving the beard was under discussion. The Promised Messiah^{as} said:

What kind of silly objections people are occupied with! They look at the outer form. I am looking at their inner self. When a person's heart becomes purified, these minor reforms take place on their own. If such matters are objected to at the outset, it becomes a trial for the person and he is deprived of many great things. Similar objections were raised against some Companions^{ra} of the Holy Prophet^{sas} soon after they became Muslim. Allah the Exalted admonished against this.

When a person comes to embrace one truth, he is blessed with the ability to gradually accept the others as well. This is why commandments kept being revealed gradually. The prohibition of alcohol did not come down right away because people's dispositions were not yet prepared for it. I do not entertain any hope that such vain critics will gain any benefit at all. Had they been present in the days of the Holy Prophet^{sas}, they would not have even desisted from criticizing him and would

1. It is He Who makes *men* laugh and makes *them* weep (*Sūrah an-Najm*, 53:44).
[Publisher]

have eventually turned apostate. Every Prophet and his followers have faced such objections. Thus, some ignorant people even said:

مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَنْشِي فِي الْأَسْوَاقِ¹

Ta'am [طَعَام] means 'fine, sumptuous, excellent food'. When people exceed all bounds in denial, these are the kinds of objections that occur to them.

Thereupon, one Jama'at member quoted an individual who said that if the proof for the truth of the Promised Messiah^{as} was found in the Quran, he would not even accept that Quran, and that if God were to prove his truth through His Signs, he would not believe in that God.

[The Promised Messiah said:] 'This accursed statement proves that hearts have become hardened to the extreme.'

Appreciation of Sincerity

A man who was a follower of Jesus^{as}, criticized him for letting a prostitute rub perfumed oil on him. He replied, 'You wash my feet with water, but she does so with her tears. Allah esteems sincerity. Verily I tell you that such prostitutes will enter Paradise before the religious scholars and Pharisees of this age.'

He was, indeed, right in view of the condition of the scholars of that time.

1. What is the matter with this Messenger that he eats food, and walks in the streets? (*Sūrah al-Furqān*, 25:8) [Publisher]

Only Reasoning that is based on the Holy Quran and Sunnah is Permissible

A person inquired about a [religious] matter: ‘A cat has beheaded a chicken that is still convulsing. Is it permissible to slaughter that chicken?’

The Promised Messiah^{as} said:

In such matters, remember it as a principle that, in religious matters, conjecture alone, is strictly prohibited. Only that conjecture is permissible which is deduced from the Holy Quran and Hadith. Our Faith has been transmitted to us by way of Traditions. Therefore, it is fine if some such hadith from the Holy Prophet^{sas} is documented. Otherwise, why should one risk one’s faith for the sake of a few pennies?

وَلَا تَقُولُوا لِمَا نَصَبُ السُّنَّتُكُمُ الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ.¹

The Prophecy of a Warning can be Averted

Someone asked about the expected earthquake. The Promised Messiah^{as} said:

Read the book, *Ḥaqīqatul-Wahī*² for Allah has abrogated some in its enforcement, as He said:

1. And say not—because of the falsehood which your tongues utter—‘This is lawful, and this is unlawful’ (*Sūrah an-Nahl*, 16:117). [Publisher]
2. Please see the reference text in *Ḥaqīqatul-Wahī*, p. 281, *Rūḥānī Khazā’in*, vol. 22, p. 281; see also *Ḥaqīqatul-Wahī*, p. 342, 2018 English edition. [Publisher]

يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى

[God grants them respite till a specified term.]

Our God is the Omnipotent. He has full authority:¹ is our belief. He is not like a fortune teller. He issues an order in the morning and has the full authority to change it at night. The verse: مَا نَنْسَخْ مِنْ آيَةٍ² bears witness to it. After all, *sadaqah* [almsgiving] and *istighfar* [seeking forgiveness] do mean something. It is the unanimous consensus of all noble Prophets that *sadaqah* and *istighfar* ward off calamities. What is a calamity? It is an adverse painful event that has been decreed through the will of God Almighty. Now, when a Prophet informs of such a calamity, it becomes a prophecy, but Allah the Exalted is the Most Merciful of all who show mercy. He turns with His mercy towards those who supplicate with humility. Therefore, I do not believe that prophecies that contain a warning are irrevocable. On the contrary, they can be averted.

You see, where I have mentioned the earthquake, I have also drawn attention towards repentance, seeking forgiveness, supplications with humility, and almsgiving which implies that this grave calamity can be averted. Alas! People have advanced in my enmity to such an extent that they have even forgotten the principles of Islam. They read: مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ³ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ³ and still criticize me. May Allah guide them.⁴

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1. Allah effaces what He wills (*Sūrah ar-Ra'd*, 13:40). [Publisher]
 2. Whatever Sign We abrogate (*Sūrah al-Baqarah*, 2:107). [Publisher]
 3. Allah would not punish them while you were among them and Allah would not punish them while they sought forgiveness (*Sūrah al-Anfāl*, 8:34). [Publisher]
 4. *Badr*, vol. 7, no. 19, p. 3-4, dated 24 May 1908

15 MAY 1908

(10 a.m.)

Two respected barristers-at-law came for a meeting. The following exchange took place with them.

It is Essential to Say Insha'Allah

The Promised Messiah^{as} mentioned a future plan that it shall be done so, but also said *Insha'Allahul-Aziz* ['If Allah the Mighty so wills']. He then explained:

It is very important to say *insha'Allah*, because all the affairs of man are not under his control. He is surrounded by all kinds of adversities, impediments, and obstacles. It is possible that whatever he has willed to do may not come to fulfilment. That is why help is sought from God Almighty, who is the Fountainhead of all powers, by saying *insha'Allah*. In this age, people who are foolish and oblivious of the consequences, laugh at it.

Benefit of Opposition

Abuse and slander at the hands of the opponents were mentioned. The Promised Messiah^{as} said:

Note that all kinds of things are made use of in farming. There is water and seed. Still, there is the need for manure which is extremely filthy. So, in the same way, filthy opposition does the work of manure for our Movement.

Purpose of Establishing the Jama'at

The Promised Messiah^{as} said:

Divisions are developing day by day among Islamic sects. This division is extremely detrimental to the cause of Islam. Thus, Allah the Exalted says:

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ¹

Ever since the divisions started in Islam, it has been in continuous decline. This is why God has established this Movement so that people may leave sectarianism and join this Jama'at [Community] which is totally secure against absurd disagreements, and is treading upon that Straight Path that the Holy Prophet^{sas} had pointed out.

Our Differences with Others who also Recite the Kalimah

I long for some civil, decent, fair-minded, and God-fearing people to be assembled so that I might explain to them what I believe and wherein I differ—as well as why—from others who similarly recite the *Kalimah* [Islamic creed]. The fact is that God has established this Movement at a time when Islam is suffering the brunt of two assaults—one assault is external and the other is internal.

For instance, some from among the Muslims themselves say that there are no injunctions in Islam—all this Fasting, *Salat*

1. And dispute not with one another, lest you falter and your power depart from you (*Sūrah al-Anfāl*, 8:47). [Publisher]

[Prayer], and Hajj [the Pilgrimage] are things belonging to an age gone by, that could have been of some benefit only for the savages of Arabia. Then they raise various and sundry objections about the details related to the circumstances of the Day of Judgement. Then there are others who have veered towards exaggeration and they have gone to such a degree in exaggerating the status of some Prophets that they have made them God. Take, for instance, just the one example of Jesus^{as}. He has been credited with certain attributes which are unique to God.

Why Hold a Special Distinction for Jesus^{as}?

No doubt, he was from among those near to God. He was blessed by Allah and had the distinction of prophethood. However, it is incorrect to accredit him with any attribute that is not present in other Prophets. They say that he has been sitting in the heavens with his physical body for many centuries whereas the disbelievers solemnly pledged to the Holy Prophet^{sas}, that they would accept him if he could climb into the heavens in front of them. The reply that was given to them was this:

سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا¹

When Allah had established the principle from the beginning, that ²فِي مَا تَعْبُدُونَ then why would He act against His own practice? Had this belief [of the bodily ascension of Jesus^{as}] existed among the Muslims of that time, the disbelievers had the right

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1. Holy is my Lord! I am not but a man sent as a Messenger (*Sūrah Banī Isrā'īl*, 17:94). [Publisher]
 2. Therein shall you live (*Sūrah al-A'raf*, 7:26). [Publisher]

to indict them by questioning how they could allow it for one Prophet but not for another; whereas, you believe that the Holy Prophet, peace and blessings of Allah be upon him, was superior to all Prophets—and to Jesus^{as}, in particular—and is the embodiment of all the excellences of prophethood.

Thus, this ascension to Heaven while still alive, is not mentioned in the Holy Quran. The Quran, in fact, rejects this doctrine. This is a verse of the Holy Quran that I have recited; it is not a hadith that it could be susceptible to the objection of being weak or fabricated etc. You can peruse the entire Quran from start to finish, but you will not find support for Jesus^{as} being alive to this day. What you will find is ¹فَلَمَّا تَوَلَّيْتَنِي. Jesus, peace be upon him, is submitting to the Lord of Honour, ‘When You caused me to die, then You were the Guardian of things—I did not come back again, and the Christians became misguided after I was gone.’ That تَوَلَّيْتَنِي means *death* is so obvious that it cannot be denied. This word has been used in the Holy Quran for other Prophets too.

For example, Joseph^{as} said ²تَوَلَّيْتَنِي مُسْلِمًا and then for the Holy Prophet^{sas} himself: ³أَوْ تَوَلَّيْتَنِي. Both uses are as a verb. You will not find a meaning opposed to this in any lexicon either. So this is the testimony of the Word of Allah the Exalted. Now, look at the testimony of the Holy Prophet^{sas} through his actions which relates to his vision. He says that on the night of *Mi'raj* [Spiritual Ascension], he saw Jesus^{as} with Yahya^{as} [John the Baptist]. Now, no Muslim has any doubt about the death of John, peace be upon him. Thus, to see someone among a group

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1. But since You caused me to die (*Sūrah al-Mā'idah*, 5:118). [Publisher].
 2. Let death come to me in a state of submission to Thy will (*Sūrah Yūsuf*, 12: 102) [Publisher].
 3. Or if We cause you to die (*Sūrah Yūnus*, 10:47). [Publisher]

that has passed away and is in Paradise has no explanation other than that he, too, has died. In short, these are two testimonies.

Now, one should judge impartially what this proves. What reason is there that exceptions be made for Jesus? The Christian priests put forth the argument in favour of the 'Divinity' of Jesus^{as}, that he used to raise the dead, whereas God Almighty says:

فَيُسَكُّ الْآتِي قَضَىٰ عَلَيْهَا الْمَوْتَ¹

Now, there cannot be a contradiction in the Word of God that in one verse He says that the dead do not come back to this world and in the other He says that the dead do come back to life. Then He says, with regard to the Holy Prophet, peace and blessings of Allah be upon him, that the dead are brought back to life at his hand: ² لَيَايُحْيِيكُمْ yet everyone knows that this means giving life to the *spiritually* dead. So the Muslims who, following in the footsteps of the Christian priests, believe that Jesus^{as} could bring the dead back to life, are making a mistake.

Then they allege that the only ones who were free from the touch of Satan were Jesus and his mother. Look, just imagine what an insult to the Holy Prophet^{sas} is implicit in this belief! There are many other similar distinctions that the Muslims have accorded to Jesus^{as} that are necessarily insulting to the Holy Prophet^{sas}. I can never tolerate that anyone be made to appear greater than the Leader of All Messengers^{sas} who was far better and superior than Jesus. (اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ) [O Allah shower Thy blessings on Our lord and master Muhammad.]

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1. And then He retains those against which He has decreed death (*Sūrah az-Zumar*, 39:43). [Publisher]
 2. That he may give you life (*Sūrah al-Anfāl*, 8:25). [Publisher]

God Continues to Speak

Then, I hold the difference with these Muslims that I believe God will continue to have converse and dialogue with the people of this Ummah till the Day of Judgement. This is verily the truth, for this has been exactly the belief held by all the saints of this Ummah. Remember it well that the religion of Islam is not such a faith whose excellences have been left behind and for which nothing lies for it in the future. If this was so and it, too, depended only on ancient anecdotes, then tell me what difference would remain between it and the other religions?

If there is any distinguishing quality in Islam, then it is that its followers are honoured with Divine converse and discourse. There are other religions that believe in dry monotheism as well—the Jews and Brahmū Samaj, for example. It can be asked what is the benefit of reciting مُحَمَّدٌ رَّسُولُ اللَّهِ [‘Muhammad is the Messenger of Allah’] together with لَا إِلَهَ إِلَّا اللَّهُ [‘There is no one worthy of worship except Allah’]? The benefit is, of course, that following our lord and master Muhammad^{as}, and testifying to the truth of his being the Messenger of Allah, makes one the beloved of Allah the Exalted, and heir to the rewards that were bestowed upon the previous Prophets. In other words, He will bestow a distinction upon you.

That is why it is stated that يَجْعَلُ لَكُمْ فُرْقَانًا¹. That is, He will bestow a distinguishing quality upon you. Therefore, it is necessary that there should be a distinction between it [Islam] and other religions in this very world.

I do not mention my own case. Keeping my issue aside, can someone explain to me that if Islam also had brought the same dry monotheism that the Jews have and that the Brahmū Samajists subscribe to, then what was the need to put [upon

1. He will grant you a distinction (*Sūrah al-Anfāl*, 8:30). [Publisher]

man] such a huge burden of the Shariah? On the one hand, they acknowledge that Islam is a living religion, while on the other, they do not present any distinguishing quality in it. All the blessings and excellences it does have are described by them to be evident in those who have passed away as if there is nothing in it for the living.

To gain recognition of the Creator from its creation cannot be the sublime proof for the existence of God Almighty. The only way of knowing God is if He Himself says that **أَنَا الْمُجُودُ** [‘I am present’]. Stories of the past are narrated by other religions too. If you, too, narrate a few accounts of the past events in competition with them, then how is it any better? And what is the proof that while your stories are true, what the other one says that their leader showed such and such a miracle is false?

Look, it is written in the New Testament that when Jesus^{as} was put on the cross, all the dead had risen from their graves. I fail to understand, how all the dead could fit in one town. And then, despite having witnessed their emergence, why did the Jews still not accept Jesus^{as}? Thus, if in answer to such stories we too present only stories, then what impact can this have on an opponent?

Miracle of Shaqqul-Qamar

At this point, one of them asked the view of the Promised Messiah^{as} about the incident of *Shaqqu-l-Qamar* [Splitting of the Moon].

The Promised Messiah^{as} said:

I believe it to have been a type of eclipse. I have written about it in my book, *Chashma-e-Ma'rifat*.

The Reality of Mi'raj

Then a question was asked about the *Mi'raj* [Spiritual Ascension]. The Promised Messiah^{as} said:

In *Ṣaḥīḥ al-Bukhārī*, which is the most authentic book after the Book of Allah [the Holy Quran], the entire episode of the *Mi'raj* is mentioned and at the end the word ¹فَاسْتَيْقَظَ [‘then he woke up’] is written. Now, you can determine for yourself what it was. In the Holy Quran also, the word *vision* is used: وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ ².

Current Sects in Islam

Then the other person asked, ‘There are other sects in Islam, such as Hanafi, Shafi‘i, Naqshbandi, Chishti, Qaderi etc. Is this a sect like them with similar differences or is there something more to it?’

The Promised Messiah^{as} said:

In my view all these sects, in their current conditions, are far removed from the teachings of Islam that the Holy Prophet^{sas} provided. They are mired in a variety of sundry innovations. They have invented different forms of *durud* [invoking blessings on the Holy Prophet^{sas}], *wazaif* [formalized forms of benedictions], and *ziker* [remembrance of Allah], that are not proven to be from the Holy Prophet^{sas}. One form of such *ziker* can result in hectic fever. And some go insane and then people

1. *Ṣaḥīḥ al-Bukhārī*, Kitābut-Tauḥīd, Bāb wa Kallamallāhu Mūsā Taklīmā, Hadith 7517 [Publisher]

2. And We made not the vision which We showed you [but as a trial for men...] (*Sūrah Banī Isrā‘īl*, 17:61). [Publisher]

call them a *Waliullah* [Friend of Allah; i.e. saint]. There are no such teachings in Islam that would make people insane, nor is this the way to realize union with Allah. What is said in the Holy Quran is:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ وَقَدْ خَابَ مَنْ دَسَّاهَا¹

When a person restrains his passions only for the sake of Allah the Exalted, its result is success and honour in the religious and secular realms. *Falah* [Success] is of two kinds. Cleansing of the soul in accordance with the teachings of the Holy Prophet^{sas} brings about salvation in the Hereafter as well as comfort in this world. Sin is a suffering in itself. Those who find enjoyment in sin are sick. The result of evil is never good. I have seen some drunkards who suffered from cataract, became paralyzed, developed tremors, or died from stroke. When God Almighty admonishes against such evils, it is for the good of people similar to when a physician prescribes preventive measures to a patient, it is for the benefit of the patient and not the physician.

Thus, if you wish to have physical and spiritual *falah*, you should stay away from all these threats and prohibitions. Do not let your passions become unbridled, lest the chastisement befall you. Allah the Exalted has shown, out of His utmost mercy, the way to save yourself from every affliction. So now, if someone does not save himself from these afflictions and sins Islam cannot be criticized for it.

To sum it up, there are two kinds of people. One kind of people have gone to the extreme of naturalism and they are at the brink of becoming atheists. They consider different

1. Surely, he prospers who augments it, And he who corrupts it is ruined (*Sūrah ash-Shams*, 91:10–11). [Publisher]

components of *Salat* to be absurd acts. To them, the Prophet was illiterate as were his companions, and this commandment was appropriate for them alone. This is one extreme. The second kind of people are those who trivialize. They have usurped the rights of Islam. The ascetics have invented a variety of their own methods of remembrance of God. Allah the Exalted says, 'You are أُمَّةٌ وَسَطًا [A people following the middle path].' Therefore, one should be moderate and it is incumbent to take the middle path.

I Do Not Declare Anyone who Subscribes to the Kalimah as being Outside the Pale of Islam

Then a respected guest (Mr. Fazal Husain, Barrister at Law) stated that if all non-Ahmadis are called *kafirs* then Islam is left with nothing.

The Promised Messiah^{as} said:

I do not consider anyone who affirms the *Kalimah* to be outside the pale of Islam until he becomes a *kafir* [disbeliever] himself by declaring me to be a *kafir*. You may not know perhaps that after I proclaimed having been appointed by God, Muhammad Husain Maulawi Abu Saeed of Batala very painstakingly prepared a fatwa [religious verdict] in which it was declared that this person is a *kafir* [disbeliever], *dajjal* [deceiver], and *zall* [misguided one]; that no one should offer my funeral prayer; and anyone exchanging greetings of peace with me or shaking hands with me or considering me a Muslim would be a *kafir* just as well.

Now, pay heed!! It is a universally accepted precept that if anyone calls a Muslim *kafir*, he himself becomes one. How can I deny this precept? You tell me what is my option in these

circumstances? I did not initiate any fatwa [religious verdict] against them. Now when they are called *kafir*, it is the consequence of their own proclamation [not mine].

One individual petitioned for a *mubahalab* [prayer duel] with me. I replied that a *mubahalab* is not permissible between two Muslims. He wrote in reply, 'I consider you a full-fledged *kafir*.'

This person submitted, 'If they say that you are a *kafir* let them, but what is the harm if you do not say the same.'

The Promised Messiah^{as} said:

I never call him a *kafir* who does not call me one. But, if I do not consider him who calls me *kafir* to be one himself, it would, necessarily, be antagonistic to a hadith and a unanimous religious precept, and this, I cannot do.

The same person asked, 'What is the harm in joining those in Prayers who do not call you a *kafir*?' The Promised Messiah^{as} said:

لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ¹ [A believer is not bitten from the same hole twice']. I have tested this thoroughly that such people are, in fact, hypocrites.

Their condition is:

وَإِذَا الْقَوَالِ الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ²

Meaning that in your presence they say they are not opposed to you but when they are among their own, they say that we

1. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Adab, Hadith 6133 [Publisher]

2. *Sūrah al-Baqarah*, 2:15 [Publisher]

were merely joking with them. Thus, once these people make a public announcement stating that they consider members of the Ahmadiyya Jama'at to be believers, and also consider those who call them *kafir* to be *kafir* themselves, I would immediately order my Jama'at to join them in *Salat*.

I abide by the truth. You cannot force me to go against the Shariah of Islam. Everyone is in agreement that it is an accepted and agreed precept of the Shariah of Islam that the one who calls a Muslim a *kafir* is a *kafir* himself. Then how can I call them Muslims? And those who declare the people of truth to be *kafir*, how can I consider them not to be *kafir*? How can I regard them to be true Muslims when they have no respect for the saying of the Holy Prophet^{sas} in their heart while it is incumbent upon every Muslim to respect the saying of his Leader and Guide, the Holy Prophet^{sas}, and his belief should be in conformity with his teachings?

The person repeated his statement. The Promised Messiah^{as} again explained in detail by saying:

Look, you should first ask your mullahs [Muslim clergy] and witness how they perceive us. What they say is that my *kufir* [disbelief] is greater than the *kufir* of even Christians and Jews.

When Joseph^{as} received the message of his release he said, 'First you should ask them what my guilt is.' Accordingly, prior to reconciliation, you too should ask them what it is that makes me a *kafir*. Whatever I do and whatever I say bear the expression of greatness, glory, and honour of the Holy Prophet^{sas} manifest within them. The Holy Quran says:

فَبَيْنَهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ¹

I call people of all these three grades to be Muslims, but what am I to designate those who declare a believer to be a *kafir*? I would consider those who do not call me *kafir* to be included with them until they declare their disassociation from them through a published announcement. They should also mention the names of those that issue these fatwas and say that according to a *sahih hadith* [authentic saying of the Holy Prophet^{sas}], they consider them to be *kafirs*.

Women's Education

Then the second person asked, 'What are your views about the education of women?' The Promised Messiah^{as} said:

There is a hadith that ² طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ [‘It is the duty of every Muslim man and woman to seek knowledge’]. I would first talk about men. It is very dangerous to occupy oneself with secular learning before becoming aware of the essence of Islam and its beauties. If young children are only educated in a school and are not informed of religion at all, those values will get absorbed into them like mother's milk gets absorbed into their bodies. What would be the outcome of this except that they would renounce Islam? Very few would become Christians as belief in the Trinity, Atonement, and Divinity of a human being are so absurd that no wise or intelligent person

1. Of them are *some* who are breaking down their own selves by suppressing their desires, and of them are *some* who keep to the right course, and of them are *some* who excel others in acts of goodness (Surah Fāṭir, 35:33). [Publisher]
2. Sunan Ibn Mājah, Kitābul-Muqqadimah, Hadith 224 [Publisher]

could accept them. However, there is a real risk of them becoming atheist. Therefore, it is essential to simultaneously teach them spiritual philosophy from day one.

When today's education has not had a salutary effect on men from the religious perspective, what could be expected from women? I am not against the education of women. In fact, I have even established a school here, but I consider it necessary that the fortress of faith be secured first, so that they may remain protected from the evil influences of the outside. May Allah enable everyone to repent, develop righteousness and piety, and to tread the path of rectitude.

Type of Employment

The Promised Messiah^{as} said:

If employment prevents one from unlawful things, then it is a blessing for which one should be grateful in every way. As opposed to this, if it is cause for evil deeds, it is a curse one must stay away from.

Developing a Bond is Highly Beneficial

To develop contacts is very useful. For instance, if there is a thief and he is a very close friend of a certain person and that person deals with him with graciousness and hospitality, the thief would never steal from him and would never break into his home no matter how evil an individual the thief might be. So, isn't God better than even a thief? Can a bond of loyalty with God be of no benefit? Of course not!

All praiseworthy morals are, indeed, a reflection of His

attributes. For those who come to Him with a pure heart, He creates a distinction between them and others.

Humble, Heartfelt Prayers are a Fortress

The saintly people say that if forty days pass without a person's eyes even once shedding tears in the fear of God, such a one is susceptible to death in a state of faithlessness. Now, there are even such creatures of God who pay no attention to God for forty years, let alone a mere forty days!

Prudent is the one who prepares for a calamity before the calamity befalls him. When the calamity has befallen, neither science nor wealth helps at that time. Even friends last only so long as one is healthy. After that, no one is available to give someone so much as a drink of water. There are many calamities. Our Noble Prophet^{sas} has advised to repent as soon as possible, for there are numerous dangers surrounding a person—even more than there are ants.

The manner in which those who have a bond with God are saved from these calamities is never afforded to others. A relationship is a great thing. [As is said] *به زیر سلسله رفیق عیاری است* [‘To come under the protection of your obedience is the way of wisdom.’]. There is no man who does not have his share of calamities. *إِنَّ مَعَ الْعُسْرِ يُسْرًا*¹.

Nor should one be despondent. As is said, *بر کریمان کارها دشوار نیست* [‘Nothing is difficult for the brave’]. He can transform things in an instant, as it is said:

1. Aye, surely there is ease after hardship (*Sūrah al-Inshirāh*, 94:7). [Publisher]

نومید ہم مباحث کہ رندان بادہ نوش ناگاہ بیک خروش بمنزل رسیدہ اند
*[Do not be despondent because the ascetic intoxicated in the love of the
 Divine can instantly reach his destination with just one loud shout out.]*

Appreciate the time of peace and health. The one who turns to God in times of peace and health is helped in times of one's adversity and illness. Sincere heartfelt humble prayers are like a fortress that cannot be breached by any external attack.¹



1. *Badr*, vol. 7, no. 19, p. 4–7, dated 24 May 1908

17 MAY 1908

*Address by
the Promised Messiah^{as}
(11:00 a.m. to 1:00 p.m. in Lahore)*

Completing the Delivery of the Message and Establishing the Argument Conclusively¹

Gratitude

At this time I deem it imperative and appropriate to acknowledge that we should be grateful on three accounts.

1. This address of the Promised Messiah^{as} has been published in *Badr*, dated 25 June 1908 under the title *al-Balaghul-Mubin*. In the beginning, the following note is given:

I will remember till my last breath the ecstatic scene of 17 May 1908 when the Messiah anointed by the hands of God was giving a speech before the honourable dignitaries of Lahore at eleven o'clock. What an amazing address this was: an ocean of knowledge with all its power and majesty. It was a cloud filled with Divine cognizance that poured down mercy upon them. It was a final message that was delivered in the capital city by the Honourable Vicegerent of the All-Encompassing, All-Powerful, King of Kings—the Lord of Glory. At twelve o'clock, the Promised Messiah^{as} said:

‘It is getting past the time for lunch. If you wish, I can stop here.’ However, everyone pleaded, ‘This food we eat every day. We need spiritual nutrition.’ Thus, the speech lasted till one o'clock. May Allah the Exalted bless Khawaja Kamal-ud-Din, Pleader of the Chief Court, for his efforts. He invited his friends for a feast and created an occasion for them to listen to the words of the Promised Messiah^{as} (*Badr*, vol. 7, no. 25, p. 3, 25 June 1908).

First and foremost is to be grateful to Allah who gave us life, health, vigour, peace, and provided the means for the propagation of the Faith. And, in reality, the truth is verily that if one were to try and enumerate these bounties of God Almighty, it would be absolutely impossible for us to count the favours and blessings of Allah.¹

His blessings encompass both the physical and the spiritual realms. His title is رَبُّ الْعَالَمِينَ [*Rabbul-amin*—Lord of all the worlds], as is mentioned in *Sūrah al-Fātiḥah*, which is the first chapter of the Holy Quran. The entire Quran is, in fact, an exposition and explanation of this *Sūrah*. Also, this *Sūrah* is recited repeatedly in the five daily Prayers. His name is *Rabbul-amin*. The meaning of this title is that in every condition and in every place, it is only through His *Rububiyyat* [Providence] that man attains life and progress. A closer look reveals that, in reality, the existence, well-being, comfort, pleasure, and peace of human life is linked to this Divine attribute. If Allah the Exalted were to withhold His attribute of رَحْمَانِيَّة [*Rahmaniyyat*—Graciousness], and remove the shade of His *Rahmaniyyat* from the world, it would perish.

Next in this chapter, Allah the Exalted has identified Himself as رَحْمَن [*Rahman*—Gracious] and رَحِيم [*Rahim*—Merciful]. I wish to explain the difference between the attributes of *Rahman* and *Rahim*.

1. From *Badr*: وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا [and if you try to count the favours of Allah, you will not be able to number them (*Sūrah Ibrāhīm*, 14:35)] (*Badr*, vol. 7, no. 25, p. 3, dated 25 June 1908).

Difference between *Rahman* and *Rahim*

Ar-Rahman

It should be kept in mind that رحمت [Rahmaniyyat—Graciousness] is the name of that blessing of Allah the Exalted, which accompanies man at all times and in all conditions, and is not bestowed upon him by way of recompense, nor is there any pre-requisite of human action, labour, or effort. Allah the Exalted, has, for example, created the system of the universe; brought into being the sun, the moon, the stars, air, water and grain; created cures and medicines for the treatment of our various illnesses. In short, there are thousands of such bounties that He has brought into being without any deed, effort, or labour on our part, purely out of His grace. Should a man look deeply, he will find hundreds of thousands of such bounties and he will be forced to admit—finding no reason to dispute—that all those bounties and means of comfort that predate even our coming into being could not possibly have been the result of some deed on our part.

Reflect upon the fact that this earth and this heaven and everything within them—even our own form and condition when we were yet in the wombs of our mothers, and our faculties during that time—which deed of ours is all this the result of? Here, I do not wish to discuss those who believe in reincarnation, nor can I desist from saying at least this much that there are innumerable other bounties and favours of Allah the Exalted upon us that they cannot be weighed in any scale. All these blessings that He created the moon, the sun, the earth, and provided for all our needs even before our birth—can anyone tell me which deed exists that could be weighed against all these blessings?

We are thus compelled to admit that Allah is رَحْمَنُ [*Rahman*—Gracious], and there are hundreds of thousands of such blessings of His that accompany us at all times and in all places, purely as a result of His *Rahmaniyyat* [Graciousness], and those bounties are not the result of any of our previous deeds. Those who believe them to be the result of some previous deed of theirs do so only because of their shortsightedness and ignorance. The blessings of God and His *Rahmaniyyat* are for the purpose of our physical and spiritual nurturing and no one can claim that these are on account of his deeds.

Ar-Rahim

Rewards sincere human effort and labour. A farmer puts forth genuine effort and labour. In its response, it is the practice of Allah that He does not allow his effort and labour to go to waste, and renders it fruitful. The rare exceptions do not count.¹

The Attribute of *Rububiyyat* [Lordship]

One of the attributes of Allah is that He is *Rabb* [Lord], meaning the One who nurtures and educates. It is indeed Allah the Exalted who has bestowed upon man all faculties, be they physical or spiritual. Had He not bestowed these faculties in the first place, how could man have made any progress? For physical progress as well, one should sing hymns of the grace, benevolence,

1. From *Badr*: It is a different issue if the crop perishes on account of some undisclosed wisdom or bad practices on the part of the farmer. Such rare instances do not count (*Badr*, vol. 7, no. 25, p. 3, dated 25 June 1908).

and bounty of Allah the Exalted, that He bestowed those faculties and then imbued them with the innate ability to excel.

The Attribute of *Malikiyyat* [Sovereignty]

مَلِكِ يَوْمِ الدِّينِ¹, God is the Master of the Day of Judgement. In one sense, punishment and reward is occurring in this world as well. We observe on a daily basis that a thief may not be apprehended on the first day or the second, but would eventually get caught someday and go to jail, and suffer the consequences of his actions.

This is also true for the adulterer, the drunkard, and others who live an unrestrained life of sin and evil. Up to a certain time, Allah's attribute of *Sattar* [Concealer (of weaknesses)] hides their deeds, but eventually they are afflicted with a variety of calamities and their lives become bitter due to such suffering. This is a glimpse of the punishment of Hell in the Hereafter. In the same way, those who do good with zeal and for whom following the commands of Allah the Exalted and His obedience is the supreme purpose of their lives—God Almighty does not waste their piety either. And in due time, their piety also bears fruit and thus bestows upon them something of the likeness of Paradise in this very world.

In short, all those who commit evil deeds—the transgressors, the wicked, the alcoholic, and the adulterer—don't think of God and the Day of Judgement but they lose their health, vigour, peace, and sublime faculties in this very world, and must complete the remaining days of their life in great despair and hopelessness. They suffer debilitating illnesses like tuberculosis,

1. *Sūrah al-Fātiḥah*, 1:4 [Publisher]

stroke, tremors, etc. and succumb to death even before dying, and eventually pass on before their time.

Therefore, keeping in mind the blessings and bounties conferred by Allah the Exalted for human development and perfection, man should render thanks to Him. He should ponder as to who has bestowed all these faculties upon him. It is man's choice to be grateful or not, but if he possesses a rightly-inclined nature and ponders over it, he will find that all the faculties—overt and covert—have been granted to him by Allah the Exalted alone, and they are fully under His control. He can amplify them out of gratitude or diminish them in an instant out of ingratitude.

It is worth considering that if all these faculties were within man's own control and command, who would want to die? The heart of man grows cold and neglectful about the Hereafter due to the warmth of the love of this world. Heedless man is so ignorant that even if he received a written decree from God that he would be granted Paradise and every comfort, and all manner of gardens and streams, and that he was being given the permission to either come to Him should he so please or to continue to remain in this world, rest assured that there would be plenty who would opt to continue dwelling in this world, and would love this world despite all its hardships and difficulties.

The World has Exceeded the Limits of Moderation

You see, there is no guarantee how long one will live. These times are extremely perilous. You must have noticed that many friends and foes, relatives, brothers, and sisters pass away from this world every year. Even the nearest and dearest of relatives cannot help one in trying times, yet the toil and trouble that

one exerts for them and for one's own worldly affairs far exceeds his effort in the way of God.

Worship and obedience of God and striving in His path, and pain and passion for Him are mostly lacking. Moderation has not been observed. The world has exceeded the limits of moderation. They strive to make progress in their worldly pursuits and are making advances. Has anyone ever considered that a day has been fixed for his death and he himself or someone else should exert such effort that might result in averting it or saving him from it? Not at all! On the contrary, even if there was someone to remind them of death, they would not heed him and drive it away from their minds with jeering and jesting. Most people are in very grave error.

Being Mindful of God

Look, do not think that by these statements I mean that you should give up your commerce and abandon the chores of this world or stop caring for your families and children, or disregard the obligations that you have towards your spouses or children or your fellow human beings. No. What I mean to say is that you should fulfil these as well, and don't be neglectful of God either. When you can develop such devotion and dedication to your transient and passing worldly needs, how is it prudent to disregard God Almighty, and not to strive to win His approval and pleasure?

The God who created in the beginning, has command and control over intervening circumstances, and He and His sovereignty will have to be faced in the end; withdrawing from such God and becoming oblivious of Him will not bring a peaceful end at all. It is extremely important that one should always remain grateful for all His favours which are countless and

beyond comprehension. Gratitude means honest and genuine recognition that, indeed, the favours of Allah the Exalted are countless and beyond comprehension.

Gratitude for the Equitable Government

The second thing that I wish to say, and that I will say—even though some might consider it superficial or pretentious or something else—is that the favour this British government has granted to us Muslims is an immensely great favour and is such that it merits our gratitude. You can ponder and see for yourself. Those who know, are well aware of what types and assortments of hardships we faced before this administration during the period under Sikh rule and how our predecessors were surrounded by perilous conditions. The promotion of religious ordinances[for Muslims] was a far cry—even the *Azan* [Islamic call for Prayers] could not be called out in a loud voice. Calling the *Azan* in a loud voice was a crime punishable with death. Even those things which were permitted by the Shariah could not be used. On trivial pretexts, people were put to death disgracefully like insects and worms.

Notwithstanding, we now have such wonderful peace and liberty under the current government that a Muslim can do everything in fulfilment of his religion with complete freedom provided he does not, himself, have any ill intent. You may call *Azan* as loud as you want, offer your Prayers, carry out other religious deeds, seek education, write a rebuttal to anyone, even of Christians—there is no censure [by the government].

Just a few days ago, the Honourable Financial Commissioner Bahadur came to Qadian during his tour. During the meeting he reiterated that there was freedom for everyone to express their views openly, to write books, and to make speeches as long

as they do not go beyond the limits of the law. Had there been any bias, they would have constrained at least those who refute Christianity.

In short, this is a good example and proof of the fairness and impartiality of this government. However, it is obligatory upon man that he should not push the matter to the extent that it becomes a crime and liable for legal prosecution. Therefore, it should be remembered that if someone, while being a Muslim, commits disobedience [to this government], he commits disobedience to God. It is mentioned in the traditions¹ of the Holy Prophet^{sas} that a person who does not show gratitude towards his fellow beings cannot be counted as being grateful to God.

Keep in mind that the displeasure of the government is incurred by rebellion. The government does not persecute anyone for rightfully conducting their religious affairs and living a peaceful life. It is even sinful not to thank such a government that follows the principles in pursuit of harmony, promotion of peace, and adherence to justice. Thus, it is incumbent upon Muslims in general and my followers in particular to render thanks to their kind government as well.

You can imagine what would happen if this government was not here—how people would be slaughtered like animals without any regard! Why blame this government if it took over? It happened to be the will of God. Muslim rulers had become derelict in their duties. They fell into a life of luxury and opulence and ignored their obligations of governance and protecting the rights of their subjects. They became preoccupied with ornamentation and beautification like women and neglected matters of civic governance. God, finding them incompetent,

1. *Sunan Abī Dāwūd*, Kitābul-Adab, Bābo fī Shukrīl-Ma'rūf, Hadith 4811 [Publisher]

handed over the reign of governance to these people who are competent.

If they are strict with some, it is for some cause. Sometimes lack of understanding is an issue. They can be excused in matters where they do not have [proper] information as even pious and righteous persons can make a mistake out of ignorance. They do not at all permit injustice wilfully. Many a time, conscientious officials work hard with diligence and true spirit of justice to get to the bottom of the legal cases and to unmask the real truth, sometimes even discounting apparently obvious facts if they seem suspect.

Take the example of the case brought against me of attempted murder that was brought by a well-respected priest, alleging that I had sent a man named Abdul Hameed to kill him. Eight or nine witnesses had already made depositions in the case. Not only that, Maulawi Abu Saeed Muhammad Husain, who is renowned as a leader of Muslims, had also testified to the same. The name of the fair-minded official, in whose court my case was being heard, was Douglas. He observed, despite all the above circumstances, that he could not commit the atrocity of sending an innocent man to the gallows in this manner. And although the case had become eligible to be referred to the sessions court [for criminal justice], he ordered the Police Chief to conduct a fresh and thorough investigation.

Eventually, Abdul Hameed admitted that, indeed, he had been coached by the priests to say that, and that there was no truth in it. At this discovery, he was so jubilant and I sensed from his smile, that he was happier than a person who had just received a lot of wealth and riches. In the end, he congratulated me and said that I was acquitted.

Now, tell me if such a case had been heard in the court of a Muslim judge, could he have done the same? Would he have

pursued truth and justice in this fashion? Of course not! On the contrary, I expect that, under the prevailing circumstances, if this case had been heard in the court of a Muslim, he would have most certainly made me suffer. Eight or nine witnesses had already submitted depositions and the file was complete. There was no way for him to absolve me. Nevertheless, this nation has been victorious everywhere because of this very pursuit of justice. Just practices are rewarded with strength of conscience. The more one adopts justice, the greater the inner illumination that he is granted. Opposition in matters of religion and faith is something different and governance is something else. If they don't keep justice foremost, their rule will be overturned one day.

Muslims wonder why they are not given high level posts. It is their own fault. Remember, nothing can take place on this earth unless it is first ordained in the heavens. You need to adopt righteous conduct and mend your ways; become worthy so that in the eyes of God in the heavens, you become deserving of receiving respect and honour. Then, God Himself will grant you everything. Reform yourselves so that God may pave some other path for you. Otherwise, beware! God will not relent until you reform yourselves.

The Secret of all Success Lies in Self-Purification

The third reason to be grateful to God is that it is a special grace of God that He directed your attention to this matter and you have inconvenienced yourself to come here. May the day come when we can come together spiritually even as we have met this day physically and are sitting together here with our physical bodies. God Almighty has given man a tongue and a heart. No

victory can be achieved merely with the tongue. It is the heart alone that can win hearts.

Remember that the nation that only renders lip service, can never ever achieve success. Look at the example of the Companions, may Allah be pleased with them, of the Holy Prophet^{sas}. Did they possess any material resources? Absolutely not! And yet, despite their lack of means and resources, God gave them unparalleled victories even in the face of an enemy which was larger in numbers and richer in resources. Is there any precedent of such victory to be found anywhere in history? You may do the search, but it will be futile.

Thus, the person who wishes to please God and desires that his world be set aright, that he become pure hearted and pious, that all his difficulties be solved and all his griefs be removed, that he be granted every kind of success and victory—then, for all this to happen, Allah the Exalted has described a rule and that is:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا¹

Meaning that the person who purifies his self is the one who prospers and achieves success. The secret of all blessings, bounties, and successes is hidden in the purification of the self.

Success will not merely be in spiritual matters alone, but rather it will be in both material and spiritual realms. The man who saves himself from spiritual impurity can never be disgraced in this world.

I cannot accept that developing proficiency in philosophy, astronomy, and science can bring about purification of the soul. Not at all! I can concede that the mental faculties of

1. *Sūrah ash-Shams*, 91:10 [Publisher]

such a person become sharp and refined. Otherwise, these disciplines have no connection with spirituality. On the contrary, sometimes these sciences can become an obstacle in the path of developing spiritual excellence. In most cases, I have seen that its ultimate outcome is arrogance and conceit, except for some fortunate one who possesses a righteous nature. They hardly ever have piety and humility in them.¹

Need Guides Man

Another issue that should be kept in mind is that it is a rule inherent within the law of nature that all things are born out of need. We observe this every day in worldly affairs. Clothing, food, transportation, and all other instruments of trade and commerce have all come into being out of necessity. Similarly, in spiritual matters, many things are born out of necessity. And whenever there is a need, it is fulfilled by God. This need is a guide in all matters—material or spiritual—and through it, one can differentiate between truth and falsehood. Just as there is nothing without it being needed or it being of some benefit, similarly—nay, *even more so*—to think at a time of spiritual need that God has not provided for it, is an egregious error.

Internal and External Attacks on Islam

The present age in which we are living is so filled with mischief—internal and external—that whatever aspect one looks

1. From *Badr*: Arrogance is such an evil that man is withheld from making any progress as a consequence of it (*Badr*, vol. 7, no. 25, p. 4, dated 25 June 1908).

at, nothing pleasing can be seen. Externally, Islam has been attacked so much and has suffered so many setbacks that a large section of Muslims, having been influenced by them, have themselves given up on their faith altogether. In addition to them, a large number of sceptics have surfaced who are not satisfied with Islam and are extremely weak. The rest, who have strong conviction and believe in Islam on the basis of thorough understanding, are very few indeed. Many types of attacks are taking place. The weapons of scriptural objections are being fired upon Islam. The Aryas and the Christian priests are raining down objections, albeit they realize that they are ignoble and possess nothing themselves. It is always easy to criticize but difficult to offer a compliment.

The Assault of Modern Sciences

Modern sciences are also a sort of assault on Islam. Today's education, philosophy, physics, and astronomy also engage man in error. It is my experience that most individuals, whether they have acquired full and proper knowledge of these sciences or possess it to a limited degree, they generally adopt an unrestrained mode of living. And then they gradually lose even the respect for Islam and the Holy Prophet^{sas} and there comes a time when they deny even God Himself.

A sort of stench emanates from their conversation and one perceives that they are about to be lost whether it be today or perhaps tomorrow. In reality, the assault mounted by this group is worse than the assaults of the Aryas and the Christian priests. And although the criticism of the latter are usually in the form of scriptural objections which bear the possibility of

being based on fact or fiction, since these people present their personal experience and daily observation, it has a far greater and negative impact.

In short, the truth is verily that internal assaults are far more advanced than external assaults and they have a dangerous and poisonous effect. It is true that, as they say, ‘What comes from within us has a greater impact upon us.’

In reality, the fault lies with the Muslims themselves who sent their naïve children to these schools and colleges without educating them about the essential teachings of the Quran and Islam. I acknowledge that seeking knowledge is incumbent upon every man and woman as is evident from the hadith: ¹ **طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ** [‘It is the duty of every Muslim man and woman to seek knowledge’], but first and foremost, is the acquisition of religious knowledge.

Once children have become fully acquainted with religious knowledge and become fully aware of the essence and light of Islam, then there is no harm in teaching them the contemporary sciences. The present attitude of these Muslims is very dangerous indeed.

Look, if a woman is first made a prostitute and then asked to repent—what kind of a repentance would that be? Once drinking, prostitution, and living an unscrupulous life have become her second nature, it would be difficult for her to repent in the first place, and even if she does repent, what sort of a repentance would it be? Everyone can imagine. This very situation is the case of those boys who are made to develop doubts about the very existence of God by first instructing them in the poisonous

1. *Sunan Ibn Mājah*, Kitābul-Muqqadimah, Hadith 224 [Publisher]

knowledge of philosophy and science and then it is expected that they would come to be fond of Islam as well.¹

Defence against the Onslaught of Modern Sciences

It is my faith that the Quran is such a perfect book that no modern philosophy or science—even after advancing a thousand times from its present state—can ever prevail against it. But how can I hold such an opinion about a person concerning whom I know that he has no inclination towards the knowledge contained in the Holy Quran and has never ever paid any attention to it to the extent that he has never studied even one line of the Holy Quran with thought and deliberation?

For example, there is the philosophy of spiritual guidance outlined in the Quran that man will receive the outcome of his deeds in the form of Paradise after his death which will have streams flowing underneath it. On the surface it is just a tale, but it is not a tale though it looks like a tale. The truth of it is indeed that the people of that age were like ignorant children due to their lack of knowledge of spiritual sciences.

It was necessary, therefore, to explain such subtle and spiritual concepts to them through metaphors appropriate for them, and to help them comprehend the real truth by using similitudes. This is why the Holy Quran adopted this method to make them understand the reality of Paradise but it was stated also that:

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1. From *Badr*: To send your children to the schools of the Aryas or the Christian priests and then to expect that they would be true Muslims is, as they say in Persian, 'This is an idea which is impossible and pure insanity' (*Badr*, vol. 7, no. 25, p. 4, dated 25 June 1908).

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ¹

This is an example and not to be taken literally. It is apparent from these words of the Holy Quran that Paradise is actually something altogether different. It has also been clearly mentioned in the traditions of the Holy Prophet^{sas} that the comforts of Paradise should not be compared with the palpable material, worldly experiences because it is something that no eye has ever seen nor any ear has ever heard, etc.² Yet the examples given to illustrate the comforts of Paradise are things that we do see and hear. At one place in the Holy Quran, Allah the Exalted says about Paradise that:

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ³

In this verse, faith and good deeds are likened to Paradise and streams; meaning that, Paradise results from faith, and the streams therein result from righteous deeds. Thus, just as a garden would perish quickly without streams and water and would not last long, similarly faith without righteous deeds is not of much benefit. Then, at another place, faith has been likened to trees and it is said that the faith to which Muslims are called is akin to trees, and righteous deeds irrigate these trees.

In short, the more one ponders, the more insight he accumulates. Just as it is required of a farmer to sow the seed, so is faith similarly necessary and obligatory for the one who wishes to harvest spiritual advances, as this amounts to sowing the

1. A description of the Garden promised to the righteous (*Sūrah Muḥammad*, 47:16). [Publisher]
2. *Sunan Ibn Mājah*, Kitābuz-Zuhd, Bāb Şifatul-Jannah, Hadith 4328 [Publisher]
3. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams (*Sūrah al-Baqarah*, 2:26). [Publisher]

seeds of spirituality. And then again, just as the farmer irrigates his field or garden, similarly the spiritual garden of faith needs good deeds for its irrigation.

Remember it well that faith without righteous deeds is as useless as a magnificent garden would be without a stream or other source of irrigation. Trees may be of a superb quality, capable of bearing high quality fruit, but if the owner grows careless in watering them, the result of this is something that is known to everyone. The same is the case of the tree of faith in spiritual life.

Faith is like a tree for which the righteous deeds of man work like streams in the spiritual sense for its irrigation. Furthermore, just as a farmer is compelled to toil and trouble on top of seeding and watering, similarly God Almighty has required and necessitated spiritual striving for obtaining the comely fruits of spiritual blessings and bounties. Accordingly, He says: **وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا** [‘And *as for* those who strive in Our path—We will surely guide them in Our ways’ (*Sūrah al-Ankabūt*, 29:70)].¹

Three States of the Human Self

The human soul is like a vine and it has three stages. *Nafs-e-ammarah* [the self that incites to evil]—*Ammarah* conveys a sense of exaggeration; *ammarah* means what takes one towards evil, one that drives towards the commission of much evil.²

The second type of *nafs* [self] is *nafs-e-lawwamah* [the

1. From *Badr*: You should not be content with light efforts, rather great striving is needed on this path (*Badr*, vol. 7, no. 25, p. 5, dated 25 June 1908).
2. From *Badr*: One that turns to evil again and again (*Badr*, vol. 7, no. 25, p. 5, dated 25 June 1908).

self-reproaching self]. *Lawwamah* is said of one who rebukes. Man commits a misdeed at some time but simultaneously his conscience reproaches him for having committed this evil and he becomes remorseful. This tendency is ingrained within human nature. Nevertheless, there are also some dispositions of the type that become so mired, on account of their foul condition and evil deeds, that their disposition or nature cannot, in fact, be considered as rightly inclined anymore. They fail to even feel this reproach. However, one who has a pure nature, is sensitive to this feeling and sometimes the same self-rebuke makes him rectify his course and leads him to salvation, albeit this state is not one that can be relied upon.

There is a third condition of the self, which has been termed as *mutma'innah* [(the soul) at peace]. It is attained by man when he has overcome the challenges of *nafs-e-ammarah* and then of *nafs-e-lawwamah* and has achieved victory in this battle. *Nafs-e-ammarah* is the enemy of man, and is the enemy hidden in his own home. *Lawwamah* also intends to mount an attack off and on, but it desists. As opposed to these two conditions, when man progresses to the stage of *nafs-e-mutma'innah* [the soul at peace] it is as if his enemy has come under his sway and he has achieved a clear victory over it and a truce has been agreed to.

The ultimate limit of human progress and the zenith of life for a man is to attain the state of *mutma'innah* [at peace]. This is the state where his pleasure becomes the pleasure of God and his displeasure becomes God's displeasure; his will is the will of God and he speaks when God calls him to speak and he walks when God makes him walk. All his deeds and all his activity and inactivity are executed not by him, but are carried out by God. A kind of death descends upon the earlier condition

of the person and a mantle of new life is bestowed upon him afresh. Thereafter, such a man becomes a man of distinction.

In short, God Almighty has created two systems side by side in the law of nature—one physical and the other spiritual. Whatever is made available physically, that very same is happening spiritually as well. Thus, the individual who works hard and strives in his endeavours, keeping both these systems in mind, will make quick progress. His knowledge will be vast. In each situation, every physical action will reflect its spiritual counterpart: *الدُّنْيَا مَرْزَعَةُ الْآخِرَةِ* [This world is preparation for the Hereafter].

The Need for One who Purifies and an Appointee of God in Every Age

We observe in the physical system that a physical farmer is still in need of water from the heavens despite all the regular hard work and labour. And if the heavenly water does not descend upon his crop, along with all his labour and efforts, his crop will be ruined and labour wasted. Accordingly, this very same scenario prevails in the spiritual realm. Mere dry faith cannot be of any benefit to man until spiritual rain descends and cleanses him by washing his inner impurities with mighty Signs. Accordingly, the Holy Quran points to this very reality when it says:

وَالسَّمَاءِ ذَاتِ الرِّجْحِ ۝ وَالْأَرْضِ ذَاتِ الصُّلْبِ

meaning, ‘By the heaven that pours down rain, and by the earth that brings forth herbage.’

Some people object, out of their ignorance, as to why God had to make use of oaths. However, in the end such people

merely embarrass themselves on account of their hastiness. Essentially, an oath counts as a substitute for testimony. Even in secular administration, we observe that some litigations are decided primarily on [proclamations under] oath. Hence, in the same way, God Almighty swears by the heavenly rain and presents this physical phenomenon of nature as a witness that just as the greenery of the earth and flourishing of the fields depend upon heavenly rain; and in the absence of heavenly rain, no greenery can endure upon the earth; and the earth becomes dead, even the water of the wells dries up; and the world is turned upside down resulting in devastation; people die from hunger and thirst; men and animals, birds, and beasts feel its impact—similarly, there is a spiritual world exactly comparable to it as well.

Remember that mere dry faith can never ever bring about salvation or real comfort without the heavenly rain which descends in the form of converse and communion with God. Those who believe they can attain salvation without spiritual rain and without an Appointee of God, and that they are not in need of the Reformer and Appointee of God, and they already have everything they need—they should also make water for themselves¹ in their own homes. Why do they need rain to descend from the clouds? It is right in front of their eyes as to how the material system is being sustained. Thus, you can understand from this that there are exactly comparable needs and requirements for spiritual life.

This boast of man that he has learnt everything and has acquired all knowledge is a totally false assertion. What does human knowledge amount to? It is like a needle after being dipped in an ocean [i.e. the tiny droplet of water that clings

1. From *Badr*: Why do those, who say there is now no need for Prophets, beg for physical rain? (*Badr*, vol. 7, no. 25, p. 5, dated 25 June 1908)

to the needle in comparison with the ocean]. This is the state of human knowledge—how little he has been given of wisdom and knowledge!

تسم نہ رسی بہ کعبہ اے اعرابی لیکن راہ کہ تو می روی ترکستان است¹
O Bedouin! I wonder how you can reach the Ka'bah,
When the road you have taken leads to Turkistan .

It is, therefore, astounding that some people make lofty claims after acquiring just routine traditional learning, while the path of faith is so very subtle and fine and its truths and spiritual philosophy are not things that everyone can claim expertise in.² This religion has indeed come from heaven and the means to keep it fresh and green forever and always shall also continue to descend from heaven itself. I regret to say that if the people educated in mundane sciences and traditional fields are asked, most of them will turn out to be knowledgeable only in those areas but here I also wish to say to these gentlemen who are learned in mundane and worldly knowledge:

اے کہ خواندی حکمت یونانیان حکمت ایمانیان را ہم بخوان
O thou who art studied in Greek philosophy!
Study also the wisdom of people of faith.

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1. Publisher's Note: This is a couplet of Abu Muhammad Muslih-ud-Din Mushrif ibn-Abdullah Shirazi, better known by his pen name Sadi. Another variation of the couplet is (but the meanings are the same):

تسم کہ بہ کعبہ چوں رسی اے اعرابی کیں رہ کہ تو می روی ترکستان است

2. From *Badr*: The person who has no knowledge of the faith and yet claims that he needs no help from another is a fool (*Badr*, vol. 7, no. 25, p. 5, dated 25 June 1908).

True Comfort is Tied to Religion Alone

I have observed that there are also many in this day and age who consider religion to be fanaticism and they do not hold any respect for it in their hearts. They claim that the dwellers of Arabia were savages and illiterate—that the Quran was sent down at that time apropos for their needs. Now the world has advanced and this is the age of enlightenment. Now religion needs to be amended to suit the present times. But let it be known that religion is not some absurdity. Quite the contrary, real comfort of the world and salvation in the Hereafter are bound up with this religion alone.

Those unlettered people of Arabia who were the sincere servants of this religion—their being unlettered was itself a miracle in that these same unlettered people, after coming under the sway of Quranic teachings, worked such wonders that claimants of great scholarship were utterly unable to compete against them.

Comparison of the Pious Teachings of the Holy Quran with the Bible

God knew full well what new fields of knowledge would emerge in this age, and people with what kinds of opinions would come into being among the Muslims. Allah the Exalted has already addressed all these issues in the Quran and there is no new research or advance in knowledge that can outstrip the Holy Quran. And there is no new truth that has emerged now but is already present in the Holy Quran.

The course that the Holy Quran has presented is not found in the New Testament nor can it be discovered in the Torah. There is also no other book in the world that can lay claim to the

same perfection and comprehensiveness that Allah the Exalted has, out of His perfect wisdom, endowed upon the Holy Quran. There is no comparison with the Holy Quran; they are not even worth mentioning. The New Testament transformed a frail and feeble man into God, but the true measure of his strength can simply be assessed in his confrontation with the Jews.

The second element and the source of pride was the moral teaching of the New Testament, but it is so absurd and deficient that no right-minded person can adhere to them. Even the conduct of Christian priests is totally opposed to this teaching. For instance, the New Testament teaches that if anyone slaps you once, you should turn to him the other cheek; and that if anyone asks for your shirt, you should hand over your cloak as well; and if anyone forces you to go one mile, go with him two miles.

Now, to begin with, I'd like to ask those very gentlemen—the Christian priests who support and laud the New Testament—to what extent they follow this teaching. What exemplary conduct of this teaching have they shown that they should invite others to it as well?

Moreover, it is written in this same New Testament that you should not resist evil. In short, the teaching of the New Testament is so wholly given to the extreme [of forbearance] that one cannot possibly act upon it save for some unusually extraordinary circumstances. On the other hand, if we look at the teachings of the Torah we see that they are tilted to the other extreme—that only one aspect is stressed: life for life, eye for eye, ear for ear, and tooth for tooth. There is absolutely no mention of forgiveness and pardon in it.

The fact of the matter is that these scriptures were actually particular to a specific time and a specific people. On the contrary, what a holy path the Holy Quran has told us about which is free from either extreme and is in perfect accord with human nature! For example, the Holy Quran says :

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ¹

meaning that, recompense for an evil is permissible to the extent of the evil committed, but if one pardons, and reformation is the objective of the pardon and the forgiveness is not out of place or occasion, then there is reward for him who thus forgives, which he will receive from God.

Just look, what a pure and pristine teaching this is! There is no exaggeration and there is no deficiency. Retribution is permitted but it also holds out the enticement for forgiveness so long as the prerequisite of reformation is present. This is the third option presented to the world by the Holy Quran. Now, it behoves a fair-minded person to compare and contrast these teachings and decide for himself which teaching is in conformity with human nature and which one is repulsed by the righteous mind and conscience.

In Judaism, a father would charge his son or grandson to take his revenge. Thus, at times the son or the grandson would take the revenge for his father or grandfather. In short, the regulations of the Torah were extremely violent.

And as for the New Testament, those who boast about its moral teaching do not realize that, in the first place, that teaching is so defective and, because of it being specific to a time and a people, there exists no need for it today; nor does it deserve to be called a moral teaching in this day and age. And even if it is accepted as such, there is no one who can be seen practicing this teaching. Those who are enamoured by this teaching should at least present a practical example. In reality, as the expression goes, 'We are dealing with elephant teeth here; one set for display and another to eat with.' Divine philosophy is totally different from it. Man is like a tree with many branches.

1. *Sūrah ash-Shūrā*, 42:41 [Publisher]

The teaching of the New Testament is [applicable to] only one branch. Are the other human faculties useless?

Bear in mind that all faculties of a human being have been granted to him by that very same Being who is the Creator of nature. Among these faculties, one faculty is indeed that of anger and another is that of revenge. These faculties are not useless nor without purpose. It is their misuse and their application at the wrong time and the wrong occasion that is bad. At one place in the New Testament there is even the injunction to become celibate. If true Christians had followed this injunction, the world would certainly have come to an end. The strange thing is that this is not just an injunction, but there is promise of very great reward for acting upon it. Then, why is it that no Christian takes part in this pious deed?

Can anyone show that the Holy Quran has given any such command that is beyond the power of man to carry out, or has given some such order by acting upon which there would necessarily result some harm or that could possibly cause disorder in the workings of the world? Can a scripture that includes injunctions that are beyond human capacity [to implement] or whose implementation would entail some harm and would result in disruption of the functioning of the world, be attributed to the God who is the Creator of human nature, Controller of the system of the universe, and is the Knower of the very capability of human faculties; and can such a book deserve to be called a complete and comprehensive shariah?

My intent from this statement is not to criticize, but it is to point out that both these books were meant only for one family [of Israelites]. Neither Jesus^{as} nor Moses^{as} ever claimed that they had come as Messengers for the whole world. On the contrary, they confined their teaching to the Sheep of Israel. Their own

declaration to this effect is on record.¹ Therefore, the scripture they received, corresponding to the need, had the Law specific to the time and to the nation.

It is obvious that if something that came for a specific need and for a specific time and place, is forcibly and unnecessarily stretched to encompass the entire world—the inevitable result would be its failing to fulfil that purpose. How would it be capable of carrying the load it was never designed to carry?

This is verily the reason why we find defects in these teachings under the present circumstances, but the Holy Quran is not restricted to any particular age, people, or place. On the contrary, the claim of the one who brought this Perfect and Complete Book is: *إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا*².

And in a different verse it is also said *لَا تَنْذِرُكُمْ بِهِ وَمَنْ بَلَغَ*³ meaning that, it will be incumbent upon anyone who receives the Quranic teachings to accept the yolk of obedience of this teaching on his neck regardless of who he is and wherever he may be.

It is only the Holy Quran that reflects human nature comprehensively and in its entirety. Even if the Quran had not been revealed, man would have been judged by the standard of this teaching because this is the teaching that is ingrained in the nature [of human beings] and is manifest on every page of the laws of nature. Those whose teachings are deficient and limited to a particular people and cannot even go a single step

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1. From *Badr*: Thus, Jesus^{as} himself said, 'I am not sent but unto the lost sheep of the house of Israel.' The Holy Quran also confirms this *وَرَسُولًا إِلَىٰ بَنِي إِسْرَآءِيلَ* And will make him a Messenger to the children of Israel (*Sūrah Āl-e-Imrān*, 3:50), *Badr*, vol. 7, no. 25, p. 6, dated 25 June 1908.
 2. Truly I am a Messenger to you all from Allah (*Sūrah al-A'rāf*, 7:159). [Publisher]
 3. So that with it I may warn you and whomsoever it reaches (*Sūrah al-An'ām*, 6:20). [Publisher]

beyond, the door of their prophethood is also specific to their own house alone.

However, the Holy Quran states:

إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ¹

Behold! What a pious and persuasive statement this is and what a profoundly true principle this is! Nevertheless, these people here think that the dominion of God is restricted exclusively to their own house.

The same is the case of the Aryas. They, too, believe this very notion that it is only the Vedas that are revealed every time, and there are only four men exclusively selected for this task, and the Sanskrit language has been chosen by God forever—it is absolutely impossible that this Divine bounty of inspiration and revelation can be received by any other person or any other language. According to their belief, Divine revelation has been left in the past and now a seal has been placed on it forever. But these people do not realize that this would create difficulties in proving even the very existence of God. How can man be satisfied just with hearing about it from others and how can perfect conviction and true cognizance [of God] be achieved by hearing things narrated by others? As is said: شنیدہ کے بود مانند دیدہ [‘Hearsay is nothing like seeing the real thing’].

The Need for Wahi and Ilham

How can man’s thirst for knowing God—that is so inseparable to man—be quenched unless God Himself says اَنَا الْمُؤْجُودُ [‘I am

1. There is no people to whom a Warner has not been sent (*Sūrah Fāṭir*, 35:25).
[Publisher]

present'] or He reveals His countenance through His wonderful Word and mighty Signs from the unseen? To say that God used to show Signs and miracles before and used to send Messengers in earlier times but He no longer does so, is to show great disrespect and contempt¹ of God. Why is it that although now He hears and sees, yet He does not speak any more? Besides, what proof do you have that His abilities of hearing and seeing are not extinct just as His power to speak is?

Man cannot dissociate himself from his nature. Could a lamb be employed to carry out the job of a wolf? Of course not! The same is the case of the nature of man that it cannot deviate from its constitution. How can it be convinced merely by tales! Someone might express satisfaction on the surface, but his heart would curse, reject, and refuse to accept.

You must realize that if revelation ever existed in earlier times, then it is inevitable that revelation must occur in this age as well. When Islam was united as one community and had but a few members, it held the need for a Prophet and a Messenger, and had the need for revelations to occur. Now, when the one has split in to seventy-three sects and there is no limit or constraint left on the divisions—a seal is forcibly placed on the Word of God and the mouth of God is forced shut! No righteous heart and sane mind can accept this logic.

Necessity is the mother of everything that comes into being. For instance, there is the case of train accidents. When the incidents of accidents started increasing, corrective measures came into being. All the technology we observe has indeed been brought about by need. So, now, when the condition of man has reached rock bottom—be it in its external state or internal—atheism dominates every faction and a living faith

1. From *Badr*: We have no clue now whatsoever whether God is even alive or not at this time (*Badr*, vol. 7, no. 25, p. 6, dated 25 June 1908).

cannot be found in anyone. Yet the rule is that it is indeed a living faith that inspires one to act [righteously]. So when there is no faith left, which is the real motivator of righteous deeds, how can good deeds be expected?

Thus, with the disappearance of faith from the world, all traces of righteous deeds have also disappeared. So how, then, is it that God abandoned His age-old practice and did not send some Prophet or Messenger or recipient of Divine revelation at the time of such perilous predicaments and dire needs?

The Essence of Kalimah Tayyibah

The declaration of *Tauhid* [the Oneness of God] is لَا إِلَهَ إِلَّا اللَّهُ. It means that there is no one worthy of worship and true obedience besides Allah. If God was in need of someone else in spreading *Tauhid*, or if He had made someone else His partner in this task, even that would have necessitated *shirk* [associating partners with God]. The wisdom of adding the sentence مُحَمَّدٌ رَّسُولُ اللَّهِ [‘Muhammad is the Messenger of Allah’] to the creed لَا إِلَهَ إِلَّا اللَّهُ [‘There is no one worthy of worship except Allah’], is indeed to complete the lesson of *Tauhid* and so that the world should know that whatever comes, in reality, comes from God alone. The Prophet Muhammad, may peace and blessings of Allah be upon him, is tasked to convey the guidance to all creation after having received it from God, and that whatever comes from there (God) comes only through this channel.

Shirk does not just mean the worship of carved stones. One form of *shirk* that has been set forth is when a man puts his entire trust in means and methods while abandoning God. This is called *shirk fil-asbab*. The Brahmus etc. have failed to

understand this secret of *Tauhid* that has been conveyed through the statement, ‘You recognize God through the one who comes from God.’ The one who comes from God is as if God has come Himself.

When we look at worldly governments, one who comes from them is their representative. Similarly, a Prophet, after surrendering himself completely to God, is no longer the same person—rather, it is God Himself [in his guise]. Therefore, the sentence مُحَمَّدٌ رَّسُولُ اللَّهِ [‘Muhammad is the Messenger of Allah’] was essential for the perfection of *Tauhid*. God likes *Tauhid* and it is indeed a cause for gratitude that this distinction is found only in Islam that we present in this age. It is not present in any other religion.

The Christians can reach only so far as the sacrifice of Jesus for Atonement—that the Father, Son and Holy Ghost are three, but don’t say that they are three, say they are one. This is a strange enigma that is beyond comprehension. The Jews are also very hard-hearted and are mired in many kinds of *shirk*, and they are not even concerned about it. It is the belief of the Aryas of this age, who are so boastful and proud of their doctrines that oppose Islam, that the soul with all its attributes and matter with all its attributes exist on their own account and they maintain that nothing can come into existence from non-existence.

In other words, they have made every particle a partner of God. They do admit that physical faculties of man are from God but contend that the faculties that a soul has are its own and not from God. They believe that souls and particles, with all their qualities, are self-existent. The task of God was only to put them together; however, I ask, ‘Why shouldn’t we believe that their ability to unite with each other [soul with matter] is also their own?’

So, they deny any fresh miracles and there is no mention of

miracles in the Vedas—then what sign is there for the existence of God? And what indeed is the sign of His life? When the two components have been in existence on their own, then why should we not accept that the third component (the quality of them uniting with each other) is also intrinsic? When one vital transaction occurred on its own, why should we concede that someone is needed for the easier task?

It is thus a special favour of God, unique only to Islam, that no teaching of Islam is against the rightly inclined mind or nature of man. *لَا إِلَهَ إِلَّا اللَّهُ* [‘There is no one worthy of worship except Allah’] is a statement. Its practical proof is the conduct:

بَلِّغْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ¹

Mere verbal claim (the claim of faith) is of no use nor can it be of any benefit. Dry faith is like a rooster without feathers and wings. It is simply a lump of flesh which can neither move about nor maintain the ability to fly. On the contrary, *Islam* means that one lays his head down in the path of God without any concern for personal loss in this path, despite witnessing frightening spectacles and being fully aware that even by standing there he would be risking his life.

At the time of war, a soldier knows that he journeys into the jaws of death. Death seems more certain to him than coming out alive. Yet, in loyalty and obedience to his commander, he marches forward regardless of the risk. This is known as *Islam*.

Hence, in the one sentence (*لَا إِلَهَ إِلَّا اللَّهُ*) Allah has taught *Tauhid* [the Oneness of God] and in the other (*مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ*) He has taught that one needs to provide proof of his true and living belief in this *Tauhid* by his conduct that he should lay

1. Nay, whoever submits himself completely to Allah, and is the doer of good (*Sūrah al-Baqarah*, 2:113). [Publisher]

down his life in the path of God. One should pay attention to this issue. It is an issue that is of benefit to the Muslims.

One should not be content with just being a Muslim in name or that we abide with the apparent offering of formal *Salat* [obligatory Prayers] and keeping of the Fasts. To remain steadfast and to keep pushing forward in the face of dangerous challenges and to succeed in the trials set by God is proof of the truth and sincerity of one's faith. It is necessary that a believer should face difficulties and suffer calamities so that it may become clear who is a true believer and who is only making a verbal claim of faith. Allah the Exalted says:

أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ¹

The founding Muslims had proven through their actions that they had, in reality, dedicated their lives to the service of the Religion of Allah. No religion can advance until the commandments of God are given preference over all worldly concerns. Routine deeds like *Salat*, Fasting, *Zakat* [almsgiving], etc. ultimately become a habit after continued practice.

This subject has been illustrated very well in a verse of *Mathnawi* by Rumi [the poet]. He says in it that, 'I keep attempting to fill the store with grain but it does not fill up. It appears empty whenever I look. There must be a rat in the store that keeps eating the grain and is busy trying to empty it. I fill it and he empties it. When I finally opened the door and checked, there was, indeed, a rat who used to eat the grain.' Therefore, one should not be satisfied just with his deeds.

1. Do men think that they will be left alone because they say, 'We believe,' and that they will not be put to trial? (*Sūrah al-Ankabūt*, 29:3) [Publisher]

Pretentiousness Renders Good Deeds Vain

Some weaknesses render some good deeds vain. Pretentiousness is a dangerous worm that renders good deeds vain. For instance, some donations are being collected in a gathering. One person stands up and pledges 500 rupees. If he does this merely to show off and to hear the applause or to earn the fame, then he has already had his reward. There will be no reward for him with Allah.

At this point I recall a narration from *Tadhkiratul-Auliya*. It is written that once there was a holy man who encountered an urgent need for 10,000 rupees. When he made mention of his need someone brought a bag with 10,000 rupees in it and placed it in front of him. The holy man began to praise him and continued praising him for a whole hour. At that point the man left but came back from his home and said, 'I made a grave mistake. In reality, that sum of money belonged to my mother. I did not have the authority to give it on my own behest. The money should be returned to me.'

Now, everyone started to curse him instead of praising him and said, 'It is clearly obvious that he has made it up and is making an excuse, etc.'

However, thereafter, the same man came to the home of the holy man quietly during a very late hour of the night and presented the same sum of money to him and submitted, 'Sir, I had given the money for the sake of Allah and not to hear the praises. Now I bind you in the name of God that you will not make mention of this money to anyone.'

Hearing this, the holy man began to weep on the thought that people would curse that man as long he would live; they would taunt and slight him; they would only rebuke him as they would remain unaware of the truth.

In short, any deed that has even a speck of pretentiousness is doomed. It is as if a dog has put its mouth into a dish of sumptuous food. This disease is also quite prevalent in these days and most deeds are adulterated with pretentiousness. Actions should be free of this adulteration. In reality, man is excusable to some extent as he is susceptible to this adulteration because he is not perfect until such time when he achieves *nafs-e-mutma'innah* [the soul at peace] and becomes immune to the rebuke of others. His deeds should become so sincere that people—who applaud or curse, praise or revile—become equal in his eyes and he starts to consider them equivalent as if both are corpses who are capable of neither harm nor help to him.

At this time, I am not discussing the merits of سِرًّا وَعَلَانِيَةً—hidden or open deeds. I am talking about the corruption caused by the ego. I do not say that all charity should be done in private and not in public. Every deed that is carried out with righteous intentions is rewarded. A pious person takes the lead in some work, and others join in the good deed by taking the cue from him. In this way not only does he get his reward but he gets a share from the reward of others as well. Thus, to carry out a good deed in this fashion with the intent that others would get inspired and persuaded to follow, has immense reward.

The Importance of Sincerity

In the Shariah, there are many subtle and fine matters that help develop the faculty of altruism. Altruism is a death that one has to accept for his ego. If a person notices that his ego feels pleasure in doing charity in public or giving alms or participating in financial sacrifice, and it engenders pretentiousness, he should put an end to his pretentiousness. Instead of spending

openly, he should spend in charity in secret so much so that even his left [hand] should not know [what he is giving with his right hand]. Thereupon, it is quite possible that God, who is Omnipotent, may forgive him due to his virtuous deed and pious change. It does not take a hundred years. It only requires sincerity.¹

Look, Hazrat Abu Bakr Siddiq, may Allah be pleased with him, used to serve *halwa* [a sweet dish] to an old and frail lady without fail. No one knew about it. One day, when the old lady did not receive her *halwa*, she became convinced that Hazrat Abu Bakr Siddiq, may Allah be pleased with him, had passed away. Just imagine the consistency with which he was serving the woman who could not eat anything else, that only one day's interruption made her come to believe for certain that he had passed away. In other words, that old lady could not imagine that she would not receive the *halwa* if he was still alive. It was just not possible.

So, this is sincerity and these are the deeds done solely for the sake of God with pure intentions. There is no sword quite like sincerity to win over hearts. Those people prevailed over the world through just such things. Nothing can be accomplished merely with talk. Now, there is no light shining from their forehead, no spirituality, nor any share of cognizance [of God]. God is not cruel. The fact of the matter is that there is no sincerity in their hearts.

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1. From *Badr*: Do not think that you will be saved only by engaging in worship for a hundred years. On the contrary God rewards even an iota of good and can forgive simply due to just one good act. What is needed is sincerity (*Badr*, vol. 7, no. 25, p. 7, dated 25 June 1908).

Performing Salat as a Ritual and Routine is of no Benefit

Nothing can be achieved by deeds performed simply as ritual and routine. No one should conclude from this that I am deriding *Salat*.

The *Salat* that is mentioned in the Holy Quran and is the *mi'raj* [the ladder upon which man ascends to God]—someone should ask these people performing *Salat* whether they even understand the meaning of *Sūrah al-Fātiḥah* [the first chapter of the Holy Quran]. You will find people who have been strict in performing *Salat* for over fifty years, but most are still unaware of the meaning and essence of *Salat*, even though the knowledge of all the sciences of the world is worthless when compared to this knowledge. They strive hard to acquire the knowledge of worldly sciences but are so indifferent towards these matters that they perform it like some incantation of a magician.

I even go so far as to say that you should not stop from supplicating in your own language during *Salat*—in Urdu, Punjabi, English, or whatever language one speaks—he should supplicate using that language. But of course, it is essential to recite the words of God Almighty verbatim, and not to add anything to them. You should recite them as they are, but try to understand them. Similarly, recite the traditional supplications in their original language. After the Quran and traditional supplications, pray to God for whatsoever you desire and pray to Him in any language you wish. He knows all languages—He hears and He accepts.

If you wish to make your *Salat* delightful and pleasurable, it is essential that you should make some of your supplications in your own language. However, what is mostly observed is that people finish the *Salat* hurriedly and then they start supplicating after it. *Salat* [to them] is like unfair taxation. If you

see any sincerity, you see it only after the *Salat* has been completed. They do not understand that *Salat* itself is prayer, which is made with great meekness, humility, sincerity, and anguish. Prayer alone is the key to success in the greatest of great tasks. It is prayer indeed which is the first step in opening the doors to the grace of God.

To perform *Salat* as a ritual and as a routine is of no benefit. Indeed, God has Himself cursed and rebuked such supplicants rather than accepting their *Salat*. God Himself says:

قَوْلٌ لِلْمُصَلِّينَ¹

This pertains to those supplicants who are unaware of the reality of *Salat* and its meanings. The Companions^{ra} [of the Holy Prophet^{sas}] had Arabic as their language and understood its [*Salat's*] essence rather well, but for us it is necessary to know its meanings and thereby create delight in our *Salat*. But these people have misconstrued things as if another Prophet has come and has abolished *Salat* altogether.

Look, there lies no benefit in this for God. On the contrary, it is purely for man's own good that he be given occasion for an audience with God, and be conferred the honour of pleading and petitioning through which he attain salvation from many a harsh affliction. I am astounded at how those people go through life whose day passes as does night, but they have no awareness that they, in fact, have a God. Know for certain that

1. So woe to those who pray (*Sūrah al-Mā'ūn*, 107:5). [Publisher]

such a person is doomed to destruction whether it be today or tomorrow.¹

I wish to give you an essential piece of advice. I hope it finds its way into the hearts of people.

Behold! Life is passing by. Abandon negligence and supplicate earnestly. Supplicate to God in seclusion, that God may preserve your faith and that He be pleased and content with you.

Two Ways of Achieving Progress

There are only two ways for man to make progress. The first is through observance of the dictates of the Shariah such as *Salat*, Fasting, *Zakat*, and Hajj [the Pilgrimage], etc.—abiding by the constraints of the Shariah, which he carries out on his own, in accord with the directive of God. But because these matters are in man's own control, he sometimes become lazy or lax in them, and sometimes he manages to create some measure of ease or leniency in them. So, the other way is that which is brought down upon man directly by God and it is this which is the cause of man's true progress. In the hardships of the Shariah, man manages to find some way to avoid or make it easy and comfortable for himself.

Look, imagine if someone is handed a whip and asked to hit his own body with it—it is natural that the love for his own body would come over him. Who would want to put himself in pain?

1. From *Badr*: Hear this well! This world is indeed transitory. There is a wife and brother too. There are all the other relatives. There is wealth and riches. But it is all naught if one does not take God Almighty to be his shield (*Badr*, vol. 7, no. 25, p. 7, dated 25 June 1908).

That is why God has appointed a second course for human advancement. Thus, He says:

وَلَنَبْلُوَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالسَّعَاتِ ۚ وَبَشِّرِ الصَّابِرِينَ ۚ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ¹

I shall continue to try you—sometimes by sending some fear, sometimes by hunger, sometimes by inflicting loss of property, life, and harvest, but give glad tiding to those who suffer these hardships and calamities, destitution, and hunger, saying:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ²

that there are great rewards, blessings, and the choicest gifts of God decreed for them.

Consider the case of a farmer—how he prepares the land by ploughing it with a great deal of toil and trouble. He then sows the seed and bears the hardship of watering it. Then, finally, when the harvest is ready after all these difficulties, hard work, and due care—sometimes it is struck with a hailstorm due to some profound wisdom of God Almighty or the harvest is destroyed due to drought.

This is just an example of those trials which are called the hardship of fate and destiny. Under such circumstances, what a true example and lesson of remaining content with Divine decree is provided in the pure teaching that has been given to Muslims! And this, too, is unique only to Muslims. How can the Aryas, have the ability to proclaim إِنَّا لِلَّهِ [‘Surely all of us

1. *Sūrah al-Baqarah*, 2:156–157 [Publisher]

2. Surely, to Allah we belong and to Him shall we return (*Sūrah al-Baqarah*, 2:157). [Publisher]

belong to God'] while they believe that the soul and body, with all their attendant faculties, have an independent existence and are present, like God, since eternity and shall remain so forever?

Thus, hardships are of two types only. One portion is comprised of the commandments—in which *Salat*, Fasting, *Zakat* and Hajj, etc. are included, but in these there is room, to some extent, for excuse and evasion. Unless one has total sincerity and complete faith, man does manage to find one way or the other to evade them to some extent or create some form of relief for himself.

Thus, in order to compensate for the deficiency left due to human weakness, Allah the Exalted has appointed the hardships of fate and destiny so that the grace of God may make up for this shortfall. The Aryas call the hardships of fate and destiny as recompense for a former life. If this is so, may we ask them: 'What, then, is the benefit of all their worship and adoration? If heavenly adversities are the result of your earlier deeds, then why do you create another suffering for yourself by subjecting yourself to religious rigours?'

Thus, both these methods—at times by subjecting himself to the suffering by fulfilling the demands of the Shariah and at others by surrendering himself to the decisions of fate and destiny, are meant to help man achieve his perfection. It is by pointing to this that Allah the Exalted says:

بَلِّغْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ¹

meaning, 'What is *Islam*? It is indeed to surrender oneself in the way of Allah so as to win His pleasure.'

In the difficulty of trials, when death is staring one in the

1. Nay, whoever submits himself completely to Allah (*Sūrah al-Baqarah*, 2:113).
[Publisher]

face, the rattle and glitter of drawn swords in a battlefield, the risk of losing one's life—to still accept the will of Allah and care for nothing else—this is the summary of Islamic teachings.

Three Levels of Fulfilling Obligations to Fellow Beings

The second part relates to the obligations towards the creation of God and fellow human beings. In this matter, the teaching of the Holy Quran is as follows:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ¹

First, God says do *adl* [justice]. Then, going even further, it is said that God Almighty has also enjoined upon you to do *ihسان* [benevolence]; meaning that, you should not just do good to one who has done good to you, rather you should do good out of benevolence, even to someone who has no right to it. However, there is a deficiency even in *ihسان*: a subtle and imperceptible link remains with the beneficiary and if the beneficiary does something that is unpleasant to the benefactor or involves his disobedience, the benefactor might get offended and call him ungrateful or disloyal etc.

Even if the benefactor tries to suppress it, a flaw yet remains in a subtle and concealed way that does become manifest sooner or later. Therefore, in order to rectify this flaw and deficiency, Allah the Exalted has enjoined that you should advance even further than *ihسان* and, making progress, carry out such goodness as is dyed in the hues of *إِيتَاءِ ذِي الْقُرْبَىٰ* [‘doing good to others as if they were your kith and kin’]; meaning, like a mother acts

1. Verily, Allah requires you to abide by justice, and to treat with grace, and give like the giving of kin to kin (*Sūrah an-Nahl*, 16:91). [Publisher]

kindly towards her child. The love of a mother for her child springs from her natural and instinctive urge and not from any expectation of a return.

You see, sometimes a mother is sixty years of age and has no expectation of service from her child because she can hardly expect that she would live to see him grow up and become accomplished. Thus, the love of a mother for her child, without expectation of some service or benefit from him, has been ingrained in human nature. A mother bears hardship herself but tries to provide comfort for her child. She lies down on the soggy area if the bed gets wet but places her child on the dry part. If the child gets sick, she remains awake all night and bears all kinds of hardships. Is there any element of artificiality or pretence in what a mother does for her child?

Thus, [to paraphrase] Allah the Exalted says: 'Strive to go beyond even the stage of *ihsan* [benevolence] and rise to the stage of **إِنَّمَا ذِي الْقُرْبَىٰ**. Do good to the creation of God with a natural and innate urge, without the expectation of any reward or benefit or service [from them]. Your service to the creation of God should not have any pretentiousness or artificiality about it.'

At another place it is said like this:

لَا تُرِيدُونَكُمْ جَزَاءً وَلَا شُكْرًا¹

Meaning that, it is the practice of a person who is godly and who has achieved lofty ranks, that his good deeds are purely for the sake of Allah. He does not even have the thought cross his mind that someone would pray for him or express gratitude to him for the good he has done. He does virtuous deeds purely

1. *Sūrah ad-Dahr*, 76:10 [Publisher]

out of the urge that has been placed in his heart to have sympathy for mankind.

I have not seen such a pure teaching—neither in the Torah nor in the New Testament. I have read them page by page but have not found therein any trace or sign of such a pure and perfect teaching.

The Need for a Reformer & Mujaddid in this Age

Darkness is spread extensively throughout the world at this time. The strength needed to act upon the Book of God Almighty is lacking.

It has been the practice of God from ancient times that whenever the darkness of sin spreads in the world and people stray far away from the true purpose of life, Allah the Exalted Himself makes arrangements to rejuvenate the faith of people, and sends a Reformer and a Restorer [of the Faith]. Worldly reformers cannot do anything at such a time. It is only within the power of the Appointees of God that by gaining control of hearts, they develop a holy life in them. Those who are appointed by God for spiritual reformation are like a lamp.

This is verily why he^{sas} [the Holy Prophet Muhammad] has been referred to in the Holy Quran as:

دَاعِيًا إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُنِيرًا¹

Look, if there are fifty or a hundred people in a dark room and only one of them has a lamp that is lit, everyone will be drawn

1. As a Summoner to Allah by His command, and as a radiant Lamp (*Sūrah al-Aḥzāb*, 33:47). [Publisher]

to him, and the lamp will dissipate the darkness and illuminate and brighten¹ the place.

There is another profound wisdom in calling him a lamp here, and it is that thousands and hundreds of thousands of lamps can be lit from one lamp without it suffering any loss. The moon or the sun do not have this quality. The implication is that thousands and hundreds of thousands of people will reach this rank by following the footsteps of the Holy Prophet^{sas} and by being obedient to him, and his blessing will not be restricted; rather, it would be universal and unending.

In short, this is the practice of Allah that during a time of extreme darkness, due to some of His attributes, Allah the Exalted sends some human being, having given him knowledge and wisdom from Himself. The speech of such a one has impact, his attention draws people toward him, and his prayers are accepted. But he only draws those who are worthy of it and the impact of his prayers is felt only by those who are deserving of being selected for this. Consider the case of the Holy Prophet^{sas}. He is called سراجاً مُنِيرًا [the Radiant Lamp], but Abu Jahl did not accept him. As is said:

باران کہ در لطافت طبعش خلاف نیست در باغ لاله روید و در شوره بوم و خس
*No disagreement exists over the pure nature of rain, yet it causes tulips
 to flourish in the garden and yields but grass and weeds on barren land.*

Just as with heavenly rain, lands bring forth greenery according to their own abilities—weeds at places, while roses at other places—this is exactly the case with human spirituality at the

1. From *Badr*: If a person with the lamp walks into a dark room, the whole room will become illuminated in an instant. Then, everyone will feel drawn to him (*Badr*, vol. 7, no. 25, p. 8, dated 25 June 1908).

time of spiritual rain. This, indeed, is the tradition of Allah and there is nothing unusual about it.

The descent of *wahi* [Divine revelation] continued from Adam all the way to the Holy Prophet^{sas}. Subsequent to it, Allah the Exalted promised that He would raise *Mujaddids* [Reformers] for the *tajdid* of faith. *Tajdid* is to wash a cloth clean that has become soiled with dirt and filth; dirt is removed from it thoroughly and it is made to look like new.

Similarly, with the passage of time, various pollutants find their way into beliefs and deeds, and the foundation of faith comes to rest upon old stories and fables alone. Not much is left in it except anecdotes. For such a situation, Allah the Exalted has promised Islam through the words of the Holy Prophet, peace and blessings of Allah be upon him, that He would send such people at the head of every century who would rejuvenate the Faith. Now, not only has the head of the fourteenth century passed, but another twenty-six years have lapsed as well. The one to come has come according to the promise of the Holy Prophet, peace and blessings of Allah be upon him, exactly at the appointed hour and yet these people are still in doubt.

Reply to Some Allegations

They falsely and slanderously accuse me that I—God forbid!—insult the Messengers, but how wretched and accursed is the person who rejects the holy men [of God] or dishonours them with his word or deed!

I have also been accused of denying miracles, whereas it is my belief that without miracles, one cannot have a living faith.¹

1. From *Badr*: A religion that does not have living miracles, that religion cannot survive (*Badr*, vol. 7, no. 25, p. 8, dated 25 June 1908).

How far can logic and reasoning assist a man and how far can he go with only its help?

God is very much present and alive. And just as He showed His handiwork in the past, it is incumbent that He shows His handiwork now too. Why is it that only past miracles are believed in and quoted? Has God now become old? Or has He lost His ability to speak? Or has His might, support, and omnipotence come to an end?

Present-day philosophers do not believe in these things, but I have had personal experience in these matters. Just as Signs were manifested in the past, they are made manifest today as well. God still assists and helps His chosen ones and supports them with revelation and inspiration as He did before. If your doctrine is accepted that there is no more revelation and communication and God has become a corpse, then what can be expected from a corpse? Can a corpse revive another corpse? Can a blind individual show the path to another blind person?

Verily I say to you that God is as alive as He was in the time of the Holy Prophet^{sas}. God had promised to take us to a specific station. Would He now abandon us in the middle of the path? Let us say, as an example, that someone promised a blind person that he would help him reach Calcutta or Madras but deserted him half way—now he is neither here nor there. Is this fair? Is this not cruelty?

We cannot possibly accuse God of such a crime—that while He made the promise that He would continue to raise *Khulafa* [Successors] and *Mujaddids* [Reformers] till the Day of Judgement but that He stopped doing so after a certain period of time.

Read the verse about *Khilafat* [Successorship] in *Sūrah an-Nūr* with careful deliberation. I, too, have come according to the promise given therein. And this is why I am called the Promised One. It is not that the very same previous Messiah

is to come by way of reincarnation. On the contrary, Allah the Exalted knew that Muslims would deteriorate in the Latter Days, and the condition of Muslims during the time of the Promised Muhammadan Messiah would become comparable to the condition of the Jews during the time of Jesus, peace be upon him. This, indeed, is what is alluded to in the verse:

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ¹

Ask the Muslims themselves as to what is written about the Muslims and their religious scholars of the Latter Days? It is indeed written that they would become such that although they would read the Quran, it would not go past their throat [they would not be able to understand it]. Faith would be a mere verbal claim. Now, it is obvious that the person who would come to reform them in those times would have to be suited to the task. He, too, would be called ‘Messiah’ by virtue of his challenge and mission.

Is it not obvious that the Faith has died? One is grieved and saddened when his beloved friend dies, or even if his pet dog or cat dies. Why is it then that no one is grieved by the death of the Faith and no mourning is seen in any heart?

I am also charged with having laid claim to prophethood and that I have made a new religion or that I am contemplating some different qiblah. It is said that I have instituted a new *Salat* or that I have made a new quran, having abrogated the Quran. So what can I say in response to these allegations except لَعْنَتَ اللَّهِ عَلَى الْكَذَّابِينَ [‘The curse of Allah be upon those who lie’]?

1. Those who have not incurred displeasure, and those who have not gone astray (*Sūrah al-Fātiḥah*, 1:7). [Publisher]

The Claim of the Promised Messiah, Peace be upon Him

My claim is only that God has sent me due to the evils of the present day. And I cannot conceal the fact that I have been conferred the honour of communion and converse, and God converses with me and does so abundantly. This is indeed what is called ‘prophethood’ but not actual prophethood.

نَبَأٌ is an Arabic word meaning *news*. Now, anyone who reveals to people the news received from God, would be called a نَبِيٌّ [Prophet] in Arabic. I do not separate myself from the Holy Prophet^{sas} and make any claim. This is merely a dispute in semantics. Plentiful communion and conversation [with God] is alternatively called *prophethood*.

Look, the quote from Hazrat Aishah, may Allah be pleased with her, provides clarity on this issue: **قُولُوا إِنَّهُ خَاتَمُ النَّبِيِّينَ وَلَا تَقُولُوا لَأَنبِيَّ بَعْدَهُ**¹ [‘Say, he (the Holy Prophet) is *Khatamun-Nabiyyin*—the Seal of the Prophets—but do not say that there is no Prophet after him’]. If prophethood has been discontinued in Islam, then rest assured that Islam, too, has died and there is no distinctive Sign in it either. If a garden is abandoned and forgotten by its caretaker and gardener, and he remains unconcerned about watering it, then the result is obvious: it would dry up and become fruitless in a few years, and ultimately its wood would be used for fire.

In reality, the dispute between them and us is about terminology. They, too, acknowledge communion and converse [with God]. Mujaddid Sahib² also acknowledges this. He writes that those holy men who have communication and converse with

1. *Ad-Durr al-Manthūr fī Tafṣīr al-Ma’thūr*, by Jalal-ud-Din Suyuti, Part 5, p. 386, Dārul-Kutub al-‘Ilmiyyah [Publisher]
2. From *Badr*: Mujaddid Sahib [Ahmad al-Faruqi] Sirhindi (*Badr*, vol. 7, no. 25, p. 9, dated 25 June 1908).

God in abundance are called *Muhaddath* and Prophets.¹ In any case, I ask if one receives news from God and conveys it to the world, what do you propose to call him in the Arabic language other than a Prophet?

It is strange that if the purport of this word is explained in Urdu or Punjabi, they accept it, but if the same is presented in the Arabic language, they hate and reject it. Is this anything but prejudice?

There is one last thing and I deem it necessary to explain. These people might have deceived even the educated and civilized people in this matter, and might have tried to alienate them against me. Therefore, I consider it advisable to make it clear to you that God has sent me for the renewal of the Faith with His support and help by giving me fresh Signs. You should know for sure that if God had not sent me, this religion would also have become caged within ancient stories and anecdotes like other religions. One who comes from God is not allowed to perish. Ultimately, God makes his success manifest to the world.

These people have made use of lies, fabrications, false accusations, and many other machinations to slander me. They have tried very hard to make people entertain doubts about me and to halt my progress. Nonetheless, with the power of Allah I continued to make progress despite all this, and this is continuing so much so that there are now more than 400,000 members of my Jama'at present in different countries. The fact is that, when sensible people understand that this is the only way to prevail against the enemy, they firmly embrace it with a sincere heart.

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1. Following is the report in *Badr*: Hazrat Mujaddid Sirhindi also believes in such communications. If someone makes a prophecy upon receiving the news from God, what would it be called in the Arabic language other than prophethood? (*Badr*, vol. 7, no. 25, p. 9, 25 June 1908)

Now, those who believe that Jesus^{as} did not die and is alive, while the Holy Prophet^{sas} is dead and buried in Madinah—have they not mounted a grievous attack on the honour of the Holy Prophet^{sas}?

And then they say that the same Israelite Prophet would come back to the world and reform the ummah of Muhammad^{sas} and revive the Faith. Now, tell me how the Holy Prophet^{sas} would continue to be *Khatamun-Nabiyyin* [the Seal of the Prophets] after an Israelite Prophet comes after the Holy Prophet, peace and blessings be upon him? By virtue of this doctrine, Jesus^{as} would be *Khatamun-Nabiyyin* and not the Holy Prophet^{sas}. Most certainly not!

Jesus^{as} was himself a Prophet of God in his own right. Would his earlier shariah and prophethood become abrogated?

When we have received the promise in clear words in *Sūrah an-Nūr* that the one to come would only come from within you—there is now no room for anyone to come from the outside. *Ṣaḥīḥ al-Bukhārī*, which is the most authentic book after the Book of Allah, also says ¹إِمَامُكُمْ مِنْكُمْ [‘Your Imam from among you’]. And when his death [that of Jesus] is clearly proven from the Holy Quran and the Hadith, then why is such a doctrine maintained that is a belief that is totally against the Holy Quran and the Holy Prophet^{sas}? The Holy Prophet^{sas} himself saw him [Jesus] among the Prophets who are deceased on the night of *Miʿraj* [Spiritual Ascension]. If he was alive, there should have been some other place designated for him rather than being with the deceased. The living and the dead have nothing in common.

In short, God through His Word and the Holy Prophet^{sas} through his action have proven that he [Jesus] has already died.

1. *Ṣaḥīḥ al-Bukhārī*, Kitābul-Anbiyāʾ, Hadith 3449 [Publisher]

فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ¹

Now, being Muslims, if they do not accept the Quran and the word of the Messenger^{sas}, it is a choice that they make. They do not reject me but they reject the One from whom I have been sent and the one to whom I am enslaved. Set me and my rejection aside—they dare to reject the Holy Prophet^{sas}! This is one and same thing—the Quran has set forth the promise of the coming of a Khalifah [Successor], and in the Hadith, the Khalifah to come in the Latter Days has been named *Messiah*. Where is there conflict in this?

Allegations other than these are also likewise baseless and born out of obstinacy and prejudice. I have refuted them all in detail within my books. Some of their beliefs are such that they cause the heart of a true Muslim to tremble.

For example, they hold the belief that no one is free from the touch of Satan except Jesus, peace be upon him. What a shameful doctrine this is that they adhere to! Our Noble Prophet, the Best of all Prophets, the Leader of all holy men is not free from the touch of Satan (God forbid) but Jesus^{as} is! How pitiable a scenario this is! God only knows what has become of them despite the fact that they are called Muslims.

Just look, this is what is they think even about the Holy Prophet^{sas}; the Muslims themselves say with their own tongues what the Aryas and the Christians are saying. If our most beloved Prophet^{sas} has passed away, following whom is a source of pride and honour for us and who is the cause of our salvation, then what do we care about Jesus^{as}?

So these are the issues for which I am denounced as a *kafir* [disbeliever] and a *dajjal* [deceiver]; and it is said that I am

1. So what is left after truth but manifest error? (*Sūrah Yūnus*, 10:33) [Publisher]

outside the pale of Islam; and that anyone who exchanges the greetings of peace with me, or shakes hands with me, or gives me audience becomes a *kafir* [disbeliever] as well. This apostasy is contagious and the entire Community is a body of apostates.

It is a pity that the one who is ever ready to rejuvenate and serve the exemplary life of the Holy Prophet^{sas} and his religion, is abused with filthy language, and is given most foul names. I have chests full of their filthy abusive writings. At times I have received an unstamped letter, for which I had to pay postage, only to find that it has nothing but curses and abuses from beginning to end. They are known as *maulawis* [Muslim clergy] but hurl such filthy and obscene curses like the low class and crude, that one feels ashamed even reading them. And yet they claim that Islam is in need of no one because the Quran is there and the *maulawis* are there [to defend it]. Little do they know that their *maulawis*—who are the shepherds of these sheep—are themselves the wolves! What a perilous situation the flock is in, which does not have a shepherd.

Islam is being attacked from within and without and is being thrashed. Indeed, there was an urgent need for someone to clear the path by removing misunderstandings and enigmas, and by solving complex issues, and to present the original light and genuine brilliance of Islam to other nations. There was a time when Christians boasted that the Holy Prophet^{sas} had no prophecy or miracles to his credit, and now no one dares to come face me even when I have been challenging them.

This, indeed, was the will of God Almighty. He attended to and provided help to His Religion in a timely manner in accordance with His promise:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ¹

Islam was established in the world by God. He disseminated the teachings of the Quran and it is He Himself who is responsible for its safeguarding as well. When even a human being waters the sapling he has planted assiduously to prevent it from drying up, then would God prove any more inept and careless than even a mere mortal? Remember it well that Islam will make progress today through the very same pathways that it made progress by following before. Dry logic is a bewitching ogress; it causes the faith of an ignorant person to falter, and worldly philosophies are totally opposed to spiritual philosophies.

Gentlemen! These are the matters for whose reformation I have been sent. I am also aware that some individuals will arise from this gathering without having effected any change whatsoever, and my address will not have had so much as the slightest impact on their viewpoints. Nonetheless, remember it well that anyone who opposes me, does not, in fact, oppose me, but comes into opposition with Him who sent me.

Even if a lowly peon is disrespected and his directive is not accepted, the one who is in contempt of the government or the one who is disobedient in this way is held accountable and punished. Then, how is it possible that disrespecting a person who comes from God and showing no regard to what he says would go unnoticed?

I assure you most certainly that if my Movement is not from God, it will fall into disarray by itself whether anyone opposes it or not, because God Almighty Himself says that:

1. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian (*Sūrah al-Hijr*, 15:10). [Publisher]

قَدْ خَابَ مَنِ افْتَرَى¹

and

مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا²

So one who fabricates a lie at night and tells the people during the day that God has told me so, how can such a one succeed and prosper? Allah the Exalted said to the Holy Prophet^{sas}:

وَكُتُبُكَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ۖ لَا خُذْنَا مِنْهُ بِالْيَمِينِ ۖ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ³

If this is being said regarding such a glorious person, then for an ordinary human being, all that was needed was simply a small knife and the affair would have been settled long ago.⁴

1. Surely, he who forges a lie shall perish (*Sūrah Ṭā Hā*, 20:62). [Publisher]

2. *Sūrah al-An'ām*, 6:22 [Publisher]

3. And if he had falsely *attributed* even a trivial statement to Us, We would surely have seized him by the right hand, And then surely We would have severed his jugular vein (*Sūrah al-Hāqqah*, 69:45-47). [Publisher]

4. *Al-Hakam*, vol. 12, no. 41, p. 2-13, dated 14 July 1908

18 MAY 1908

(After Zuhr Prayer in Lahore)

Answers to Some Questions of Professor Wragge

Professor [Clement Lindley] Wragge, whose meeting and question and answer session with the Promised Messiah^{as} has been published previously, again met with the Promised Messiah^{as} on 18 May 1908 on the motivation of and through the person of Hazrat Mufti Muhammad Sadiq. After exchanging some niceties, the following question and answer session took place.

QUESTION: What is your belief about God? Is He finite or is He omnipresent, and does He have a physical persona and emotions?

ANSWER: I do not believe God to be finite, nor can God be finite. We know about God this much that just as He is in the heavens, so is He on the earth. There are two forms of relationships that He has. One is the general relationship that exists with all creation. The other is the special relationship which exists with special people who, after purifying their own selves, advance in their love for Him. He, then, becomes so near to them as if He speaks from within them. This is a wonderful thing about Him that despite being far, He is near, and in spite of being near, He is yet far. He is extremely close, but yet we cannot say that He is near as one body is near to another body.

He is above all, yet we cannot say that anything is underneath Him. He is more manifest than everything, and yet He is profoundly profound. The degree to which a person purifies himself is the very same degree to which he gains awareness of Him.

The Promised Messiah^{as} continued:

By emotions, he probably means that why has God burdened man with the weight of the Shariah and why has He bound him down with the constraints of the lawful and the unlawful? So, it should be known that the fact is that God is *Quddus* [Holy] to the most perfect degree and, on account of His purity, He does not like impurity. And as He is Merciful and Beneficent, He does not desire man to embrace those paths that lead to his destruction. So, these are His emotions, if you will, on the basis of which the system of religion is established.

QUESTION: Does God have any shape?

ANSWER: When He is not finite, how can He have a shape?

QUESTION: While God is love, just, and fair, then why do we witness in the world that some things have been made by Him to serve as food for others? If love and justice, or equity and mercy, are His innate attributes, then why has He endowed some of His creation with the desire and the ability to devour others while they are both equally His creation?

ANSWER: When the word *love* is used for God, it would be a grave error to conceptualize it as human love. The word *love* as it is applied to human beings and its import as it is understood

in the context of human relations, cannot be applied to God at all, nor is its meaning and purport truly befitting for God. Man has the attributes of love and anger, but the connotation that comes to our mind when using them in the human context cannot be applicable to God at all. This is a mistake. It has been ingrained in human nature that when he loves someone, he suffers grief by separation from that person. A mother loves her child and what a shock she receives and how much pain and grief she suffers if her child gets separated from her.

Similarly, when a person is angry with someone, he experiences its shock and impact initially within himself, as if he is punishing his own self at the same time as he punishes the other person. Anger is a suffering that has its impact first on the person himself. A kind of bitterness is created in the mind supplanting peace and tranquillity. However, God is immune from all this. Therefore, it can be clearly concluded from this that the way we use these words for man and the meaning it holds in human relations, cannot be used for God nor can they be true for Him. Therefore, I do not like these words.

This application has been created by those who perceive God to be like a human being. God is Holy. The bond with Him is ever on the increase when one acts in compliance with His will. The words of love and anger can be used for God but only in the metaphoric sense.

It should be understood that this world is an elaborate operation for the management of which God Almighty has appointed the current organizational structure out of His perfect wisdom, and it is operating under this system. However, such words are not truly applicable to this system. The word *love* has a connotation of suffering and tenderness. If it is assumed that God is love and He has the attribute of anger as well (with human experience as reference), we would have to assume at the same time that God, too, experiences some kind

of distress, sorrow, and grief. However, such imperfections cannot be imputed to God.

QUESTION: This, I have understood. But I wish to inquire as to why God has destined that the weak should be subservient to the mighty or become its food and remain subservient to it?

ANSWER: I have just explained that we cannot imagine God's attributes of love, mercy, and wrath to be like the attributes as they exist in human beings. To conceptualize that God has experiences like that of a human being is a grave mistake. This is a vast system of God that He has created as it is. A human being cannot encroach this system beyond his own limits. It is not proper that man should find a way to question everything being intrusive about the very complex and intricate wisdom of God.

This world is a limited world. God has set up a vast realm to follow this one wherein He has desired and promised that true and everlasting prosperity will be awarded. Every suffering that exists in this world will be redressed and compensated in the other realm. Any shortcoming that is found in this world will be made whole in the next world.

As for the sorrow, hardship, grief, and anguish, they have to be experienced by the ordinary and the elite alike. These were essential and necessary for the functioning of the system of this world. If one takes a broad look, it becomes obvious that no one is free from suffering. Every creation has to partake a share thereof according to its status, in one way or another. If an eagle preys on sparrows and birds; the lions, tigers, and wolves can devour the children of human beings. Snakes and scorpions etc. also cause distress.

In short, this process is ongoing, and no one is exempt from it. However, for its reparation and recompense, God has

appointed another world. This is why in the Holy Quran God is also described as ¹مَلِكِ يَوْمِ الدِّينِ. It may be that man has a pleasant living, but it is possible that birds and beasts have an even more pleasant living than him. This world is a world of trials, and the Hereafter is designed to provide answers. There are hardships that have been placed in this world, but God has promised happiness in the next world. If someone still has objections as to why this was done and why this was not done, the answer is that God does have sovereignty and ownership after all. He did as He desired. No one has the latitude and right to criticize His actions.

The second point that is worthy of attention is that since human sufferings are greater than the suffering of animals, human reward will also be greater than that of animals. Human sufferings are of two kinds. One is the suffering due to a shariah [religious law] and the other is the suffering due to fate and destiny. In suffering due to fate and destiny, man and animal are co-sharers and almost comparable. If animals die at the hands of humans, then humans die at the hands of animals as well. Similarly, in other sufferings they also share a kind of commonality.

However, in the hardships of shariah, there is nothing common between animals and humans. Dictates of the shariah are like a knife that slides over the throat of man, but animals are not held accountable for it. The constraints of the shariah are like a death that man has to bring upon himself. By considering all these matters together, it would be clear that human sufferings are far greater than the sufferings of animals.

The third thing worth remembering is that human senses are very sharp. Man has a much greater ability to feel. Animals or plants, on the other hand, have much less feelings. This is

1. Master of the Day of Judgement (*Sūrah al-Fātiḥah*, 1:4). [Publisher]

also why animals have not been endowed with greater intellect. Awareness comes from intellect. As animals have very little intellect and awareness, they live in a kind of state of intoxication. Feelings are much more relevant to humans. These faculties are of such lower level in animals as if they are non-existent. Therefore, animals have much less sense or feeling of these sufferings and it is possible that on some occasions they do not even feel them at all.

Now, one should ponder as to who has the greater burden of these sufferings in the world? Is it humans or animals? It is obvious that humans get a much bigger share of these hardships of the world as compared to animals.

QUESTION: I have understood what you have said. Now I wish to inquire if you believe that animals would also have some recompense in the next world?

ANSWER: The Promised Messiah^{as} said: ‘Yes, I do believe that all would be compensated for their worldly hardships, and reparation will be made for their suffering and hardships.’

QUESTION: The necessary implication of this is that we should believe that the animals we kill are alive and not dead.

ANSWER: The Promised Messiah^{as} said: ‘Of course. It is essential to note that they have not been annihilated. Their soul remains. They are not really dead. Rather, they, too, are alive.’

QUESTION: It is written in the Bible that Adam or let it be said thus, the first human being, was born in Jehun Sehun and that

that was his homeland. So then are the people in different parts of the world such as America and Australia etc., the progeny of that Adam?

ANSWER: The Promised Messiah^{as} said:

I do not believe this, nor do I follow the Torah in this matter that this world had its beginning six or seven thousand years ago with the birth of Adam, and that there was nothing before that as if God was idle. Nor do I propose that the entire human race which is present in different regions of the world at this time, is the progeny of that same last Adam. I believe that the human race was present even before this Adam as is evident from the words of the Holy Quran. God said that:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً¹

Khalifah means 'Successor'. From this it becomes clear that the creation existed even before Adam. Therefore, I cannot say if people of America and Australia etc. are from the progeny of this last Adam or from the progeny of some other Adam.

A saying of Hazrat Muhy-ud-Din ibn Arabi relates very much to your question. He writes [about a vision] that: 'I went for Hajj and there I met a person who I thought was Adam. I asked him if he, indeed, was Adam? He replied, "Which Adam you are asking about? There have been thousands of Adams."'

QUESTION: Do you believe in evolution? Meaning, do you believe that man has evolved from an inferior state to a superior

1. I am about to appoint a vicegerent in the earth (*Sūrah al-Baqarah*, 2:31).
[Publisher]

state? It kept advancing first from being a snake and scorpion etc. to become a monkey and then evolved from the monkey to become a human being. Moreover, when did the soul come into existence?

ANSWER: The Promised Messiah^{as} said:

I do not believe that man was a monkey at some point in time, but then, gradually, its tail came off and it also lost the fur, and he became human through successive steps. This is a claim and the burden of proof lies upon its claimant. He should bring forth a monkey that should gradually evolve into a human being.

How can I believe in such unsubstantiated stories and fables? I do believe that there have been many Adams. What we observe every day in the prevailing circumstances, is that a human being is born from a human being. No one has ever seen a man born from a monkey nor a monkey born from a man. This is a fictional story. A species is always born from its own species. God has put His law right in front of our eyes: a donkey comes from a donkey, a horse from a horse, and a monkey from a monkey. If someone claims otherwise that a human being is born from a monkey as well, he should present the proof for his claim. To assert that it could have happened, means nothing. Conjecture is not enough.

Allah the Exalted has given us this observation as evidence in support of our claim. Those who say otherwise should present some clear evidence. Mere conjectures and claims don't prove anything.

The soul is a created thing. God brings it into being also from this same physical matter. (I have discussed this at length in my latest book, *Chashma-e-Ma'arifat*.) The human soul exists within the human seed itself in an innate and concealed form.

It develops with it gradually and becomes evident towards the end of the fourth and the beginning of the fifth month with a manifest change and development, as is mentioned by Allah the Exalted in His Holy Word:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ¹

It is not true, as claimed by the Aryas, that the soul is also—like God—eternal. This belief raises so many questions, that God no longer remains God at all. The soul is a most subtle essence that is born and goes on developing mysteriously with the conception of man. For example, consider the fruit of a fig tree. When it is raw, it has incomplete but living insects in it. As soon as it ripens, these insects can be seen moving about till they eventually fly once they acquire wings. Besides it, there are fruits of many other trees that provide similar observations.

In short, I have proof for my claim. A proven reality cannot be denied. These fruits have a certain type of essence within them, which matures and develops with the growth and development of the fruit.

QUESTION: The followers of spiritualism believe that life came from the moon and intellect from mars—that the moon was part of the earth; that, in the beginning, the earth was very soft and a piece of it flew off and became the moon; that, in fact, life originated from the earth itself. From here it went to the moon and then it descends from the moon into man. What do you believe regarding this matter?

1. Then We developed it into another creation (*Sūrah al-Mu'minūn*, 23:15).
[Publisher]

ANSWER: The Promised Messiah^{as} said:

I believe in the effects of the moon, the sun, and the planets. Man benefits from them. They affect a child even in the womb of his mother. This is not against the Shariah and this is why I have no objection in accepting them. The effect of moonlight upon plants is clearly evident. They become plump and sweet on account of it. Sometimes people have heard noises of pomegranates cracking, which occurs under the influence of moonlight. Anything beyond this, which is complicated and unproven, I am not ready to accept it. It is clearly mentioned in the Holy Quran that the moon, the sun, and all the planets are useful servants of man and beneficial. And there are benefits for man centered in them.

Therefore, I see no harm in accepting that—as we benefit from plants, so do we benefit from the planets as well. I am also willing to accept that intellect has a connection with Mars if it can be proven.

Upon hearing this, the worthy professor said, ‘I believed that there is a great deal of conflict between science and religion, as is generally acknowledged by religious scholars, but you have resolved this conflict altogether.’

The Promised Messiah^{as} said:

This is exactly what my mission is and this is what I have been proving that there is absolutely no conflict between science and religion. Rather, religion is in complete accord with science. And no matter how much science advances, it will never be able to show that the teachings of the Holy Quran and the principles of Islam are false.

QUESTION: The thing that is found in flies and other lower types of animals, what should it be called?

ANSWER: The soul is of three types: the soul of plants, the soul of animals, the soul of human beings. I do not believe these three to be equal. Among these, only the human soul is the inheritor of true life and comprehending all excellences. The plant and animal soul also possesses a kind of life, but it cannot equal the human soul, nor can it attain such ranks, nor can it attain equality with the human soul in excellences.

I do not deem it proper to enter the debate about the subtle similarities it may have. It is possible that in some very specific attributes these souls may have some similarities with the human soul, but just as there is an obvious variance and difference physically between man and them, there is also a spiritual difference with them.

Nevertheless, it has even been accepted that there is a kind of awareness in some plants. If a bamboo tree is planted under a roof, it changes direction when it reaches a foot or two from the roof, it would change its direction and start to grow in a different direction. There is another botanical plant called 'touch me not' in the Punjab. It shrinks as soon as it is touched by a human. These things are mentioned in older and reputed books of natural sciences and are also proven by experience. However, one should not pursue such things too much. How appropriate is the couplet:

تو کار زمین را نگو ساختی که با آسمان نیز پرداختی
Have you managed to set aright all worldly affairs,
That now you have turned your attention to heavenly matters?

To squander time by indulging into the investigation of the minutest of details of these matters is not appropriate.

QUESTION: One day I went to the church. There, the priest said in his lecture that, ‘Man is a very insignificant creature and a filthy worm. It falls lower and lower on a daily basis and is not even fit to make progress. That is indeed why God gave His only Son by way of expiation to save him from sin and for his salvation.’

However, I know that man can make progress in virtue. At this time if this child of mine does something wrong due to ignorance, after a while, with more wisdom and knowledge, he will realize on his own that this was a bad deed. He will abandon it and do good. What is your belief in this matter?

ANSWER: The Promised Messiah^{as} said: ‘Man is virtuous, and can perform virtuous deeds. He has been given the faculties to make progress. Man can attain salvation by making progress in piety.’

QUESTION: These people [Christians] say that a person can do all the good deeds in the world, but he is ruined unless he believes in the Atonement through Christ. What do you say in this matter?

ANSWER: A person needs action and effort. There is no need for the Atonement. The spiritual system is akin to the physical system. In the physical system, consider the example of a farmer. With great effort he prepares the land, sows the seed, and waters it. Does he need any atonement? No! He needs hard work and action. I do not believe at all that there is no way for salvation except through Atonement. In fact, Atonement is an obstacle and an obstruction in the path of human progress.

Purity means that a person should not succumb to his carnal passions that want him to turn away from God and indulge

in his selfish desires, and that he should try to make his conduct correspond to the pleasure of God so much so that he utters no word and commits no deed except that it be with the pleasure of God.

Allah is Holy and Pure. He desires that man should tread the path that is in accord with His attributes. He is Merciful and expects man to be merciful. He is Beneficent and expects to see beneficence in man. The attributes of God are manifest in the law of nature. We see that physically this world has existed for a very long time. He has always provided everyone with food, water, clothing, light, etc. and all the other essential requirements and human needs. His attributes of Mercifulness and Graciousness and the demands of His other marvellous attributes have always sustained His creation. Thus, what God desires is to make man a reflection of His attributes.

After this, the professor and the lady thanked the Promised Messiah^{as} and said, 'We are thankful that you allowed us the honour of this conversation and made a valuable contribution to our knowledge. Our time was well spent.'¹

1. *Al-Hakam*, vol. 12, no. 35, p. 4-7, dated 30 May 1908

19 MAY 1908

Mention of Abdul Hakeem Patialwi

The book of Abdul Hakeem was mentioned that he had raised a lot of objections.

The Promised Messiah^{as} said:

I have said what I had to say. Debates are over and done. Detailed books have been written. To enter into any further discussion is now redundant.

The Promised Messiah^{as} said:

Everyone has a different nature. I cannot fathom how a person can utter such filthy expletives about someone after being his disciple for twenty years and learning under his tutelage and benefiting from him. It is incomprehensible, but, then, everybody has a different nature.

Arab Sahib Abdul Muhayi submitted that, 'I have come from Patiala. Abdul Hakeem has prophesied about you that you would pass away on the 21st of Sawan [Hindu month for July-August], but the people of Patiala know quite well that he is a liar.'

The Promised Messiah^{as} said: ¹ **كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ**. Allah the Exalted will make manifest the one who is righteous.

1. Say, 'Everyone acts according to his own way' (*Sūrah Banī-Isrā'īl*, 17:85). [Publisher]

The Essence of the Claim to Prophethood

The Promised Messiah^{as} said:

I have not claimed to be a Prophet in the sense that the mullahs project to mislead people. My claim of receiving revelation and being a Warner and being a follower of the Shariah of the Holy Prophet^{sas} has been the same from the very beginning and there is nothing new about it. This revelation stands for twenty-four years now:

جَرِيُّ اللَّهِ فِي حُلِيِّ الْأَنْبِيَاءِ¹

[‘The Champion of Allah in the mantle of the Prophets.’]

20 MAY 1908

(At the time of Asr Prayer)

Benefit of Reconciliation

There is great benefit in reconciliation. The Holy Prophet^{sas} made a truce with the disbelievers. The result of this was that when the hostilities ceased, Muslims began to have social

1. *Badr*, vol. 7, no. 19, 20, p. 7, dated 24 May 1908

interaction with the disbelievers and, thus, they attained the opportunity to consider the truths presented by Islam. With that, many fortunate souls from among them became ready to accept Islam.

The hand of God is mightier than all. For the Muslims in the Punjab, the presence of the British is a blessing. If the British were not present the thought of how things would be is troubling indeed. Despite their differences, Muslims and Christians have a sort of commonality, but the Hindus are entirely distinct.

Some people think that Jesus, peace be upon him, did not make use of revenge. One may ask, ‘Why did he kill hundreds of pigs?’ Then, he commanded [his disciples] to sell their clothes and buy swords.¹

UNDATED

Landlords’ Tributes to Patwaris

A person who is a member of the Jama’at [Ahmadiyya] and is a Patwari [Land Records Officer] by profession, wrote a letter to the Promised Messiah^{as}. He asked, ‘There is a certain compensation fixed for Patwaris by the government, but it has become a common practice that Patwaris

1. *Badr*, vol. 7, no. 19, 20, p. 7, dated 24 May 1908

charge more than that or beside it in certain cases. Farmers are happy to pay this even without asking. Is this practice permissible?’

The Promised Messiah^{as} said: ‘If we suppose that information of such payments were to reach the regulatory authorities and there is, according to law, a fear of setting him up for a trial, then it is not permissible.’

Recording of the Poems of the Promised Messiah^{as}

A person inquired if it was permissible to record the poetry of the Promised Messiah^{as} in the phonograph and play it for people to hear.

The Promised Messiah^{as} said: ‘Actions are judged by the motives underlying them. It is permissible to use the recorded poems for the purpose of *tabligh* [propagation of the Message] because, many a time, poetry makes the hearts of people soft and tender.’¹



1. *Badr*, vol. 7, no. 19,20, p. 8, dated 24 May 1908

23 MAY 1908

(In Lahore, before Zuhr Prayer)

Content People are Needed for Propagating the Movement

I am in need of such men as are able to do things and not who talk about things. Mere verbal claim of knowledge is of no use. They should be totally free of arrogance and conceit and having spent some time in my company or at the very least having studied my books extensively, their scholarship should have reached the highest level.

Sheikh Ghulam Ahmad seems to be a good person for this purpose. His speech also has impact. With his love and sincerity, he has accepted to undertake such an extensive tour in this extreme heat. It also seems to be some wisdom of God that people do gather to listen to him. At one place he was even pelted with stones, but by the will of God, the stone struck someone other than him, and caused injury to that person.

For the propagation of the Movement, such men are needed to go on tours. If only I could find such capable people who could dedicate their lives for this Cause. The Companions^{ra} of the Holy Prophet^{sas} also used to travel to far-off countries for the propagation of Islam. The presence of tens of millions of Muslims in China seems to indicate that someone from among the Companions^{ra} must have reached there as well.

In the same way, if twenty or thirty men could go to different places, the Message could be spread very quickly, but I cannot give them full authority unless they're men who are of such character as I desire, and who are thrifty and economical in their living. The Companions^{ra} of the Holy Prophet^{sas} were so thrifty

and economical and could endure so much hardship that sometimes they would sustain themselves merely on the leaves of trees.

The entire land of India is so unaware of my claims as if no one knows anything. To build a school or college is primarily contingent upon the strength of the Movement. First of all, we should have people in the Movement who are willing to assist in the needs of the Movement. It is of no benefit to pay a great deal of attention to other projects when even such needs of the Movement as the *Langar* [Community Kitchen] are not being met. If some able and competent men could go forth in the service of the Movement and just inform people about it, even then great benefit can be expected.

Discussion about Professor Wragge and Hazrat Mufti Muhammad Sadiq

The Promised Messiah^{as} said about Mr. Wragge (whom I have introduced to the readers of *al-Hakam* through two previous articles in the form of questions and answers):

Look, when he visited us, at least he had some exchange of ideas. Mufti Muhammad Sadiq has a burning desire for the propagation of the Ahmadiyya Movement, and there is hardly any place in England where he has not corresponded with the English researchers or editors of the newspapers that he has come to know about and not communicated to them the claims of the Promised Messiah^{as}. The sorrowful ending of Dowie of America and the pathetic failure of Piggot of London are the result of the efforts of the respected Mufti [Sadiq] Sahib. While he was the cause of destruction of Piggot and Dowie, he was also the cause of guidance for many fortunate souls. It was the result of his true and sincere efforts that some gentlemen and ladies of Europe and America accepted the truth of

the Promised Messiah^{as} and repented of their false beliefs. In short, Mufti Sahib does not need any introduction. The entire Ahmadi world knows his renowned name and is aware of his devotion, sincerity, and loyalty.

This person known by the name of Professor Wragge is also a result of his efforts and zeal.

In today's discussion, Mufti Sahib submitted to the Promised Messiah^{as} that: 'After meeting with the Promised Messiah, Professor Wragge has experienced a tremendous change in his ideas. In the past, when he used to show pictures of heavenly bodies or Jesus on the cross, he would say, "This is the picture of the Messiah who, out of mercy for this world, presented his own life to God for the sins of the entire world, and he proved his perfect love and mercy for the world by atoning for their sins."

But now, after his meeting with the Promised Messiah^{as}, when he gave a lecture, he showed the picture of Jesus on the cross and only uttered these words: "This picture can be the source of happiness to the Christians, but true praise and glory belong only to the One Supreme God."

In the past, he used to say in his lectures that humans evolved gradually from lower life forms to the monkey and then from the monkey to becoming a human being, but this time in his lecture, he clearly admitted that this was Darwin's claim and is not worthy of acceptance. Man has evolved in his own right. In short, there has been a great impact on him and he has become a new person after meeting with the Promised Messiah^{as}. He now presents these views with courage.'

The Promised Messiah^{as} then turned to his original discussion and said:

There is no need for now, for such distant journeys that people should go to Europe or America. At this time India is still in great need of it:

تو کار زمین را نگو ساختی که با آسمان نیز پرداختی

Have you managed to set aright all worldly affairs,

That now you have turned your attention to heavenly matters?

People who would be suited to go to those countries need to be well aware of their language. They should be well informed of their style of expression and their thinking. They should be able to endure the hardships of the journey. They also need to have sound health. At present, even this task seems burdensome to find some people who could go from village to village even in this country to inform people about my advent.

Need for an Appointee of God to Prove that Islam is a Living Faith

Some lecture was under discussion in which it was said that Islam had spread due to its morals and not due to the sword; that Islam was spread in the world by the strength of their noble character etc., but for the present day they could offer nothing but silence.

The Promised Messiah^{as} said:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ¹

What connection do those saints and holy men have with this present age? They came at their appointed time and departed after doing their job. In the present age, is there a need for a *Mujaddid* [Reformer] or a servant of the Faith or is it that,

1. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn (*Sūrah al-Baqarah*, 2:135). [Publisher]

according to their concept, this age is only the age for the coming of *dajjals* [deceivers]?

There does exist a sense of urgency in the hearts of people. The prevailing circumstances are crying out the need for some Reformer. Just in today's *Paisa Akhbar* [a newspaper] there was an article by an Englishman. In one of his lectures somewhere he said that the present era is crying out for unity among Hindus, Muslims, Christians, and Jews. Thus, he writes that 'Muslims, Jews and Christians, all are eager, without distinction, to see unity and harmony among human beings. They are waiting for the coming of the Promised Reformer who would come into being, sooner or later, and establish the bond of kinship between all human beings. My personal opinion about this Reformer is that he would be from among the men of the pen and with that powerful weapon, he would be able to sow the seed of unity in the hearts of all the nations of the world.'¹

Thus, the people of every country and nation sense this need. What was needed was that someone should have actually appeared in accord with the need and he should have furnished evidence of the blessings of Islam and its life through living miracles by showing the light of Islam and its bounties. Not that arriving at this juncture in time, silence should have been adopted which implies that now Islam is no longer alive, but, in fact, it is dead and there is no saint or holy man left who could furnish evidence that Islam is alive by manifesting Signs.

I understand that moral values can also be somewhat of a proof of the truthfulness of a religion and they do have some impact on people of other religions, but moral values alone cannot provide a true and living faith. The level of faith that imparts absolute certainty in God Almighty, and is the beginning of a

1. *Paisa Akhbar*, 22 May 1908 [Publisher]

life without sin comes only through fresh Signs of God that He manifests in the world through His Appointees.

Desire for Cordial Relations between Hindus and Muslims

The Promised Messiah^{as} said:

In the present circumstances, I have greater hope from Hindus than from Muslims, because—due to their education and experience—they have come to realize a great number of things. It is never my wish that their acknowledged holy personages should be abused or that they should not be accorded respect. And in the same way, I also desire from them just the same that they too should reciprocate as much. They may choose not to believe but they should not revile them and should acknowledge that they were true.

This continuing cycle of discord and malice that is ongoing these days should be discontinued. Use of derisive statements and books to counter each other's religions should be prohibited completely, and publication of such literature should be banned altogether. A breeze should begin to blow that enables mutual love and goodwill to flourish. Just as a wind blew in the past due to which every child came to hate Islam, now a breeze should blow to enhance mutual brotherhood and unity, and to eliminate malice, rancour, and prejudice from hearts.

Reverence and Belief

The Promised Messiah^{as} said:

It is a matter of principle that man reveres things more when they are shrouded in mystery. When they appear as reality before the eyes, he does not revere them as much. For instance, Hindus have great faith in all their gods and goddesses, but if they were to come face to face with them, they would no longer have the same reverence for them. It is only the Prophets who show their face and yet establish their grandeur in the hearts of people.

If the Messiah, who is considered to be God by the [Christian] people these days, were to return and sit amongst them, he would not be able to maintain even as much respect for himself as they had for his previous 'Divinity'—let alone creating more awe about his 'Divinity'. The reason being that the image of his 'Divinity' that they have endorsed would be shattered when they discover him to be nothing like it.

It is a norm that when a person develops some reverence for someone, he creates an imaginary picture of him in his mind at the same time, which remains intact so long as it stays out of sight. But when that person or object comes before him and he finds it at variance with his imaginary idol or image, he loses respect for him altogether or at least does not respect him as much. Thus, this is the very condition of the fabricated God of these people.

The real reason for this is that the person does not correspond to the imaginary picture they entertain of him in their mind. They find him to be different from what they had understood him to be, so they lose faith in him and turn away from him. And, in reality, this happens primarily where exaggeration

has been made use of in these matters. Notwithstanding, the Prophets are such beings who establish their grandeur by showing their own person.¹

24 MAY² 1908

(Before Asr Prayer)

Admonition to Hindu Women to Abandon Idol Worship

On 23 May 1908, some Hindu women came to the door of the Imam of the Age, the Promised Messiah^{as}, and said that they had come to see his blessed countenance. The Promised Messiah^{as} was informed. He very kindly and graciously granted them the permission and they went into the house to see him.

The Promised Messiah^{as} was occupied in writing his book,

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1. *Al-Hakam*, vol. 12, no. 37, p. 5–6, dated 6 June 1908; *Badr*, vol. 7, no. 24, p. 9–10, dated 18 June 1908
 2. The Hindu ladies had come to see the Promised Messiah, peace be on him, on 23 May after the *Asr* Prayer and Huzoor, peace be on him, made mention of his conversation with them before the *Asr* Prayer on 24 May. It is for this reason that the date ascribed to these *Malfuzat* is stated to be 24 May. (Compiler)

Paighām-e-Şulh [*A Message of Peace*]. After a while he said, ‘You have seen me. Now you may go.’

However, they requested that they be addressed and said that this was the purpose of their visit. Due to their insistence and sincerity, the Promised Messiah^{as} addressed them as follows (which he narrated on 24 May 1908 before *Asr* Prayer).

The Promised Messiah^{as} said:

The truth of the matter is that if a couple of things were not found in you, you would be a hundred times better than the Aryas etc. The first among these is that you should worship God, who has created you and me, and is the True Provider, believing Him to be One without any partner. In this worship, no idol should be associated with Him—no other god or goddess, rock or mountain, snake or beast, mother Ganga or Jamna, tree or plant; and He should be worshipped as the One and Only God. What was the need to create these 330 million gods that you have made and why were they made? No one else in the entire world has these many gods.

Upon hearing this much of his address, these ladies asked him, in their quest for truth, if he could please expound upon this matter.

The Promised Messiah^{as} said:

Look, beggars are of two kinds—one a transient beggar and the other a stubborn beggar. The attitude of a transient beggar is that he makes a plea once and then moves on to the next door. It is good if he gets something, otherwise he moves on to the next door. Sometimes people even have to run after them to give them charity. Their job is just to make their call and move on.

In contrast, the stubborn beggars plant themselves at one door and keep sitting there until their request is met. Such a beggar is surely granted his request in the end. This same is the condition of those who ask from God. Only those people get their request granted by God who stay exclusively at His door being the stubborn beggar. They are resolute and persist in begging relentlessly from Him alone. Those who are irresolute and impatient, who despair or become disgruntled, always remain deprived.

Besides sincerity and steadfastness, perfect faith and trust in the Being of God is also essential. It is against sincerity and fidelity to despair of God quickly and to take one's petitions to others. To go from door to door to beg one idol and then carry one's request for help to some other deity, rock, mountain, tree in the forest, or Ganga water, shows a lack of trust in the One God and a lack of full conviction that He is the One who fulfils all one's needs. It is against the character of the stubborn beggar to give up quickly and turn to others for one's needs, having become despaired of God. It is absolutely wrong to make one god after another and to seek fulfilment of one's exigencies from each and go on abandoning them one after the other. One ought instead to adhere to the One and beg Him alone for all one's needs. He provides for the needs of everyone. Patience, perseverance, and faith are the prerequisites.

After hearing this much of admonishment, they agreed that this indeed is the truth. They sensed that the Promised Messiah^{as} now wanted them to leave but they again made a humble request, 'We have come from afar. We wish to work the fan for you. We have only come to be in your

presence and hear your words. Please tell us how we should supplicate to God.'

The Promised Messiah^{as} said:

You may pray in your own language. You may pray as follows: 'O True and Only God! O Ye who art the Creator of the entire universe and its Sustainer, being Aware of the circumstances of everyone! Nothing is hidden from You. Every particle is under Your control and You can do as You will. Deliver us from a life of sin and corruption and show us the right path. May we become what You desire. Save us from vices. Vices are not under our control. We desire that they may be dispelled from us. You Yourself should provide some cure for them. It is beyond our power to get rid of them. May it be so that we become heirs to everlasting salvation and comfort by treading upon the paths of Your pleasure and may no sorrow come near us. Save us from the fruits of our previous ill deeds and grant us the ability to perform good deeds in the future.'

You should continue to pray to God, and only to Him and not to anyone else, with a true heart and good faith, resolutely like a stubborn beggar. And abandon all other gods and goddesses.

With such genuine passion and prayer, the day will ultimately dawn when all the hearts' impurities will be washed away and a life of peace and comfort ushers in. The end.

The Promised Messiah^{as} said:

It appeared from their condition that they were pious and

sincere women. The presence of such respectable and pious women in a city like Lahore is indeed a boon.¹ The end.

25 MAY 1908

*(In Lahore at the time of Zuhri,
approximately twenty hours before his demise)*

The Essence of Prophethood

A person from the Frontier came and started to talk audaciously. The Promised Messiah^{as} said the following in response:

I have not made up any *kalimah* [creed] from my side, nor have I made a separate *salat*. On the contrary, I consider following the Holy Prophet^{sas} to be my faith and my religion. The term *prophet* that has been adopted is done so only at the behest of God. A person who receives plentiful communication in the form of prophecies from God Almighty is called a prophet. The Being of God is recognized by the Signs of God. This is indeed why holy men of God are raised. It is written in *Mathnavi*

1. *Al-Hakam*, vol. 12, no. 37, p. 6–7, dated 6 June 1908; *Badr*, vol. 7, no. 24, p. 10–11, dated 18 June 1908

[by Rumi] *آن نبی وقت باشد اے مرید* [‘O Disciple! He shall be the Prophet of the Age’].

Muhy-ud-Din ibn Arabi has also written the very same. Hazrat Mujaddid [Alf Sani] has also expressed the same belief. Now, would you call all of them disbelievers? Rest assured that this system of prophethood shall remain established till the Day of Judgement.

Need for a Mujaddid

Upon hearing this the person from the Frontier asked, ‘What deficiency was left in the Faith for the completion of which you have come?’

The Promised Messiah^{as} said:

There is no deficiency in the commandments. *Salat*, *Qiblah*, *Zakat*, and the *Kalimah* are the same. With the lapse of time, observance of these dictates slackens. Many people become unmindful of the Oneness of God. Then He raises a person from Himself who helps the people reaffirm themselves upon the Shariah once again.

Slackness creeps in with the lapse of a 100 years. About 100,000 Muslims have renounced their faith, yet—in your opinion—there is no need for anyone. People are abandoning the Quran, they have no regard for the *Sunnah* [practice of the Holy Prophet^{sas}], they have taken their own customs to be their religion and yet, still—in your estimation—there is no need for anyone.

Upon hearing this the person said, ‘At that time all will be disbelievers. Only thirty or forty believers will have been left.’

The Promised Messiah^{as} asked, ‘Will all those who fight together with the Mahdi [the Guided One] be disbelievers?’

What Reformation have You Accomplished?

The person then asked, ‘What reformation have you accomplished?’
The Promised Messiah^{as} said:

Look, more than 400,000 people have repented at my hand from impiety, immorality, many other sins, and false beliefs. Indulgence in impiety and immorality is like becoming a disbeliever. Not a day goes by that many come to repent. Turning to Allah in every matter is a monumental thing. To be a Muslim is not just what you think it to be.

To carry out a virtuous deed is an extremely difficult task. Pretentiousness nullifies a deed. In this day and age, it is hard to act with sincerity. People are focused on materialism. A Reformer has been promised at the beginning of every century to correct these kinds of errors, and to help people develop a focus on God.

If there was no need for a Reformer at the head of every century, and—according to you—the Holy Quran and the scholars were sufficient, then an objection arises against the Holy Prophet, peace and blessings of Allah be upon him. People still go to Hajj [the Pilgrimage], pay the *Zakat*, and keep the Fasts. Even then the Holy Prophet, peace and blessings of Allah be upon him, said there would be a *Mujaddid* [Reformer] every 100 years. Even the opponents accept this. The prophecy would prove to be false if there was no need for one at this time. Do not just look at the visible; no one knows the unseen except God:

قَوْلِي لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ¹

1. *Sūrah al-Mā'ūn*, 107:5–6 [Publisher]

Meaning, 'So woe to those who pray, but are unaware of the essence of their *Salat* [Prayer].'

Thus, only such an individual attains success and only such an individual can be called a true believer who performs a virtuous deed with all its essentials. This is found in very few during this present age. Thus, I have come at my appointed time to remove these internal and external weaknesses. If I am not from God, this Movement will perish. And if I am from God, then—rest assured—the opponents will remain unsuccessful.¹

(*Before Asr Prayer*)

The Last Address of the Promised Messiah^{as}

Maulawi Ibrahim Sialkoti sent a letter to the Promised Messiah^{as} through one of his special couriers. In it he requested permission for an oral discussion about certain disputed matters and promised to be polite and respectful.

The Promised Messiah^{as} asked Maulana Maulawi Sayyed Muhammad Ahsan about him and his manners, and inquired if he was not easily overcome by anger, or quick of temper or easily excitable. Some of the companions replied that he was not like that, and that he was mild-mannered. However, if he is accompanied by a crowd of people, it could be a concern.

As the Promised Messiah^{as} was busy writing his book, *Paighām-e-Şulh* [*A Message of Peace*], and had no time to spare, the Promised Messiah^{as} told Maulana Maulawi Sayyed Muhammad Ahsan to write the reply to his letter and said: 'I will also write a reply to him. You may

1. *Badr*, vol. 7, no. 23, p. 7, dated 11 June 1908

conduct a discussion with him about these issues with cordiality and gentleness. However, do make sure that he does not bring a big crowd with him except a few honourable and cordial people. You should also have a discussion with him in a private setting. There is no harm in it.’

In the meantime, someone mentioned that he [Maulawi Muhammad Ibrahim] does not even believe that Hazrat ‘Isa [Jesus], peace be upon him, was hung upon the cross, and that he presents the following verse in favour of his claim: ¹ اِذْ كَفَفْتُ بَنِي إِسْرَٰءِيلَ عَنْكَ .

The Hanging of Jesus, Peace be upon Him, on the Cross

At this the Promised Messiah^{as} said:

To adopt a course that has no evidence for it at all, disregarding consistent, obvious, and palpable matters, is totally opposed to wisdom and the Faith. I do not present anything new, nor do I try to persuade people to accept something unsubstantiated, for which I do not have strong evidence and clear testimony in my hand. There are hundreds of thousands of people with me as my witness. Entire nations are presenting their consistent and unanimous testimony. If someone has any doubt and suspicion, he can ask the Jews and the Christians as to their belief in this matter. Both contending parties are present. Ask them if they agree with what you present. You see, to go against the nationally held view and disregard it, without any powerful evidence or brilliant argument, is a most egregious error.

It is mind-boggling! And how was it possible to seize some other person and hoist him upon the cross without any rhyme

1. When I restrained the children of Israel from *putting you to death* (Sūrah al-Mā'idah, 5:111). [Publisher]

or reason, while he uttered not a single word in protest? Why wouldn't he scream aloud: 'I am one of you! Why are you putting me on the cross while I am innocent? The real culprit is getting away. I am your compatriot. This is my name and so and so are my parents, and so and so are my relatives, why are you putting me to death?'

It was a matter of life and death for him and of becoming the target of an accursed death. The actual culprit was getting away. An innocent person—one without any fault; someone with nothing to do with it—was being put on the cross and strangely, he does not even protest in the least! This mystery is beyond my comprehension.

Apart from this, God has bestowed upon me revelation and knowledge of the unseen purely out of His grace, and—through the issuance of the special favour of communion and converse—He has given me true knowledge in these matters. Besides, my conscience cannot accept it at all that such sustained concurrence and the unanimous testimony of tens of millions of people is totally wrong and what they all had understood was a conjecture and a misconception. Look, تا نہ باشد چیز کے مردم نہ گویند چیزہا [‘Until there is somewhat of something there, people do not just make up things’].

I cannot fathom why God had to show such weakness? Was He incapable of saving the Messiah in front of all the witnesses that He had to resort to such injustice? Why did He put an innocent man to death without justification? To advance a view discordant with the Quran and the Hadith, puts the burden of proof on the one who advances such a claim.

The Meaning of Tawaffi

What I mean by this is that all these matters are such that they are easily refuted. Just consider the word **تَوَفَّى** [*tawaffi*] in the Holy Quran and see if there is any place where it has been used in meanings other than *death*, or has it been used for *ascension to Heaven with the physical body*? This very same word, **تَوَفَّى** [*tawaffi*], has been used by Allah the Exalted for the Holy Prophet^{sas}. Ponder over the verse and see:

إِنَّمَا نُرِيكُمُ بَعْضَ الَّذِي نُوعِدُهُمْ أَوْ تُتَوَفَّيْكُمْ¹

Then this same word occurs with regard to Joseph^{as}. So I cannot understand why Jesus^{as} is given this special treatment in contravention to the Quranic dictum and to all the other Prophets^{as}.

The same word, **تَوَفَّى** [*tawaffi*] appears nearly 300 times in the books of Hadith and nowhere does it mean *ascension to Heaven with the physical body*. Wherever you look it has always been used to denote *death*.

In fact, I sense a stench from someone who is not a seeker after truth and makes such a request just to brag and show his superiority in some fashion. I do not wish to waste my time on such a person who does not thirst for the truth and whose anguish is not for God and God's religion; rather, he is a slave of his ego, and he lives and dies for the honour and glory of his own self.

And I sense a fragrance emanating from the one who comes to me in search of the truth and with a thirst and sincere fervour to reach God. So for such a one I stretch out my arms and receive him with honour and consider it an honour for myself

1. If We make you witness a part of what We promised them or cause you to die before that (Sūrah Yūnus, 10:47). [Publisher]

to serve him to the best of my ability. On the other hand, I smell a foul odour from the person with an impure heart who entertains mischief concealed within him, and who is a seeker of the world; not of truth. Then, I do not desire even to speak to him.

The Death of Jesus, Peace be upon Him

The doctrine that God has established me upon is that Allah the Exalted has clearly mentioned the death of Jesus, peace be upon him, in the His Glorious Word [the Holy Quran] not just at one place but at scores of places. And the Holy Prophet^{sas} bore witness to this practically in that upon seeing him [Jesus] among the dead, he did not describe any distinction between him and the others.

Today in India, more than 100,000 Muslims have left Islam on account of this one topic alone. The Christians established the superiority of Jesus the Messiah by employing the erroneous beliefs of so-called Muslims and presented this to people who were ignorant about their own religion. And they made such allegations on the basis of their own [erroneous] beliefs that no one from among them could answer, but remember that Allah the Exalted has not allowed any special quality ascribed to him [Jesus] by them to stand. On the contrary, He has humiliated them by refuting each and every claim of theirs.

The Christians had seized upon one distinction of Jesus^{as} that since he was born without a father, this was firm proof of his 'Divinity'. And this was a weighty argument of theirs against the Muslims with which they used to deduce his 'Divinity' by proving a unique distinction in Jesus^{as}. So Allah the Exalted silenced them with the rebuttal saying:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ¹

meaning that, if you present the miraculous birth of Jesus^{as} as proof of his Divinity, then Adam should be God in the first place, as he had neither father nor mother. Therefore, you must first accept Adam to be a greater God, and only then may you present this argument for the Divinity of Jesus^{as}.

Thus, in this way Allah the Exalted refuted this argument of theirs. Accordingly, Allah the Exalted falsified their argument of the Messiah's fatherless birth being proof of his 'Divinity' by presenting the example of Adam.

A second argument of the Messiah's 'Divinity' advanced by the Christians was that he was alive and is sitting on the right hand of God in Heaven with his mortal body. And in this way they established a unique distinction of the Messiah and presented this very item as a mighty argument in favour of his 'Divinity'. Now, can anyone tell me that if **تَوَفَّى** [*tawaffi*] does, in fact, mean *ascension to Heaven with the physical body* and it does not mean *death* in the case of Jesus^{as}, then where has the Quran provided the reply to this objection of the Christians?

The first argument of theirs was falsified by [the Holy Quran by] citing a precedent. In a similar manner, show me [from the Holy Quran] that such a precedent [about physical ascension] exists before or after Jesus^{as} as well. And if there is no such precedent, then know for sure that Islam is gone today and gone tomorrow. The Christians convict you by your own beliefs and say that you yourself believe that Jesus^{as} is alive with his physical body in Heaven, whereas your Messenger lies buried in the dirt of Madinah. Now, you decide who is better! Is it Jesus^{as} or is it Muhammad^{sas}?

1. Surely, the case of Jesus with Allah is like the case of Adam (*Sūrah Āl-e-ʿImrān*, 3:60). [Publisher]

It is sad that these so-called Muslims provide their enemy the ammunition for their own humiliation. Remember that if this had been the will of God Almighty and if this was what He had mentioned in the Holy Quran and Hadith that in reality Jesus^{as} is alive and he is sitting in Heaven with his physical body, and if this belief had been true in the knowledge of God as was the fatherless birth of Jesus^{as}, then Allah the Exalted would have certainly provided some precedent for it to block and shut off the Christians from using this point as an argument for the Divinity of Jesus^{as}. But because God has not provided any precedent for this phenomenon, it is quite evident that the meaning you are ascribing to the Word of God is merely your fabrication and it was never the intent of God.¹ On the contrary, God Almighty has coined this word تَوَافًى [*tawaffi*] only to mean *death*, and this indeed is the truth and the reality of the matter.

Look, whenever any unique distinction has been conceived for any particular person anywhere, Allah the Exalted has provided an answer concerning it without fail. So, what is the reason that He hasn't responded to such an impressive distinction? A distinction is indeed such a thing that can give rise to *shirk* [associating partners with God].

This was the last address by the Promised Messiah^{as} in his life that he delivered with great passion and special fervour. During this speech his face was so bright and refulgent that it was not possible to behold it.

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1. From *Badr*: Similarly, the Christians present [Jesus] being alive in Heaven as an argument for him being the Son of God. Why did God not provide a precedent for this so that Jesus could not be considered unique without anyone comparable to him in any way? You must let Jesus die as there is life in this for Islam. Similarly, let the Muhammadan Jesus come instead of the Mosaic Jesus for the glory of Islam lies in it. Verily I tell you that if there is no continuation of revelation and communication with God in Islam, then Islam has died (*Badr*, vol. 7, no. 22, p. 7, dated 2 June 1908).

This address of the Promised Messiah^{as} was captivating and had great impact. His awe, majesty, and glory were at their peak. It was only at special occasions that this glory could have been observed and it was evident today. After this address, he gave no other speech.¹ (Writer: Abdur Rahman Qadiani)

THE LAST DAY— 26 MAY 1908

(At the time of Fajr Prayer)

When he heard the call for the *Fajr* Prayer, the Promised Messiah^{as} asked, ‘Is it dawn?’

On hearing the reply, he made the intention to perform the *Salat* and offered it.

Last Words

The words the Promised Messiah^{as} uttered as he proceeded to meet his Supreme Friend were as follows:

اے میرے پیارے! اے میرے پیارے!! اے میرے پیارے اللہ—
اے میرے پیارے اللہ—

O my Beloved! O my Beloved!! O my Beloved Allah. O
my Beloved Allah.²

1. *Al-Hakam*, vol. 12, no. 42, p. 7–8, dated 18 July 1908

2. *Al-Hakam*, vol. 15, no. 19, 20, p. 24–25, dated 21, 28 May 1911

GLOSSARY

Aameen A term which literally means, 'so let it be' and is used at the end of a supplication to pray that God may accept it. It is similar in meaning to 'amen'.

Ahadith Plural of *hadith*. Sayings of the Holy Prophet Muhammad^{sas}.

Ahmadiyya Muslim Community Community of Muslims who have accepted the claims of Hazrat Mirza Ghulam Ahmad^{as} of Qadian as the Promised Messiah. The Community was established by the Promised Messiah^{as} in 1889, and is now under the leadership of his fifth Khalifah, Hazrat Mirza Masroor Ahmad (may Allah strengthen him). The Community is also known as Jama'at Ahmadiyya. A member of the Community is called an Ahmadi Muslim or an Ahmadi.

Alhumdulillah The literal meaning is, 'all praise belongs to Allah'; an expression from the Holy Quran for showing one's gratitude to Allah.

Allah Allah is the personal name of God in Islam. To show proper reverence for Him, the Muslims often add *Ta'ala*, the Exalted, when saying His Holy name.

Annual Convention (Jalsa Salana)

A conference held annually and attended by Ahmadi and non-Ahmadi Muslims and other people throughout the world in large numbers. The annual conference was initiated by the Promised Messiah^{as} in 1891. It is known by its original Urdu name, *Jalsa Salana*.

Aqtab Plural of *qutb*, which means the polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Ar-Rahim Merciful. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Rahimiyyat*.

Ar-Rahman Gracious. An attribute of God as mentioned in *Sūrah al-Fātiḥah* and throughout the Holy Quran. The verbal noun of this attribute is *Rahmaniyyat*.

Arya Samaj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, all of these things are eternal and self-subsisting like Parmeshwar.

Asr Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Salat*] in Islam.

Auliya Literally means 'Friends' and is the plural of *wali*, which is generally used to refer to a saintly person. Shorter version of *auliya'ullah*.

Azan The formal call for Islamic daily Prayers

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his Khalifah.

Dajjal A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology 'Dajjal' refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdi.

Durud Invocation of blessings upon the Holy Prophet Muhammad^{sas}.

Eid Literally, 'Happiness that is often renewed.' *Eidul-Fitr* marks the end of the month of Ramadan. *Eidul-Azha* is celebrated to commemorate the willingness of Hazrat Ibrahim^{as} to sacrifice his son for God.

Fajr Dawn. One of the five times of the daily obligatory Prayers [i.e. *Salat*] in Islam.

Furqan Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong.

Ghazz-e-basar A term in the Holy Quran that literally means 'keeping the eyes cast down'.

Hadith A saying of the Holy Prophet Muhammad^{sas}. The plural is *Ahadith*.

Hakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad^{sas}.

Hazrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Holy Prophet^{sas} A title used exclusively for the Founder of Islam, Hazrat Muhammad^{sas}.

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad^{sas} over a period of twenty-three years.

Ijma Consensus. Refers to the agreement by all or the vast majority of Muslim scholars on a matter relating to Islamic belief etc.

Ilham Divine revelation from God, used interchangeably with *wahi* in Islamic terminology. The plural is *ilhamat*.

Imam Mahdi A title meaning 'Guided Leader', given to the Reformer of the Latter Days prophesied by the Holy Prophet Muhammad^{sas}; *see also About the Promised Messiah* (see p. xxvii).

Insha'Allah An Arabic term meaning 'God-willing'. See *It is Essential to Say Insha'Allah* (see p. 474).

Istighfar Seeking Allah's forgiveness.

Jalsa Salana Annual Convention, Conference, or gathering. See **Annual Convention**.

Jama'at Community. Although the word Jama'at may refer to any community, in this book Jama'at generally refers to the Worldwide Ahmadiyya Muslim Jama'at.

Jizyah A tax paid in lieu of military service by non-Muslims living in a Muslim State.

Juzw A term meaning 'part'; it refers to a part consisting of sixteen pages of a publication.

The word is also used to denote one of the thirty parts in which the Holy Quran is divided for convenience in recitation.

Kafir A person who is not a Muslim; disbeliever.

Ka'bah The first house built for the worship of God, located in Makkah. Muslims face Ka'bah while performing their daily Prayers [i.e. *Salat*] and make circuits of it as a part of the pilgrimage and also as an act of devotion.

Kalimah Tayyibah The declaration of the Islamic faith: *La ilaha illallah Muhammadur-Rasulullah*, 'There is no one worthy of worship except Allah; Muhammad is the Messenger of Allah.'

Kazzab A great liar.

Khatamul-Anbiya The Seal of the Prophets, a title accorded to the Holy Prophet^{sas}.

Khatamul-Khulafa The Seal of the Successors. A title bestowed by God upon Hazrat Mirza Ghulam Ahmad^{as} of Qadian.

Khatamun-Nabiyyin The Seal of the Prophets. A title accorded by God to the Holy Prophet Muhammad^{sas} in the Holy Quran. A variant is **Khatamul-Anbiya**.

Khalifah Caliph is derived from the Arabic word 'khalifah', which herein means 'successor'. *Khulafa* is the plural of Khalifah.

Khilafat The institution of successorship in Islam.

Khalifatul-Masih see Khalifah.

Khulafa see Khalifah.

Kufr Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.

Langar Khanah Community Kitchen. The Promised Messiah^{as} established a dining and hospitality centre that provided free meals to anyone in need, as well as those people who travelled to Qadian to visit him.

- Mahdi** Literally means 'Guided'. *see* Imam Mahdi. sufficient sources of guidance and do not follow any Imam.
- Maulawi** A Muslim religious cleric. **Nafs** A term in Arabic that literally means 'self'.
- Mi'raj** The spiritual ascension of the Holy Prophet Muhammad^{sas} to Heaven, described in the Holy Quran and related in detail in hadith literature. **Nafs-e-ammarah** The self that incites to evil. The lowest of three spiritual states; also *an-nafsul-ammarah*.
- Mubalahah** Prayer duel. As described in *Sūrah Āl-e-Imrān*, a contest between claimants to divine support wherein each party prays for God to curse the lying party. **Nawwab** An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawwab Begum'.
- Muhaddath** A recipient of divine revelation. **Nikah** the announcement of marriage in Islam.
- Muhammad^{sas}** Founder of Islam. *see* Holy Prophet^{sas}. **Parmeshwar** A term in Hinduism for God. Sometimes also written as Parmeshar.
- Muharram** The first month of the Islamic calendar. **Prayer and Prayers** Three Islamic terms, all sometimes translated as 'prayer', should be distinguished.
- Mujaddid** A Reformer. Holy personages within Islam who appeared in at the head of every century. The first term is *du'a* prayers or supplications made to God Almighty. *du'a* can be made at any time and in any language. It does not require any formal prescribed posture. *Du'a* is translated in the text as 'prayer' or 'supplications'.
- Mutashabihat** One of two categories into which the Holy Quran's verses are divided. Refers to verses that are susceptible to differing interpretations. Secondly, *Salat* refers to the five daily Prayer services prescribed for all Muslims. Unlike *du'a*, *Salat* has fixed timings and modes of performance. We have retained the term *Salat* in the translation or have used the term 'prescribed Prayer', or 'Prayer'.
- Muwahhid** Literally meaning a believer in the Oneness of God. All Muslims, by virtue of subscribing to the *Kalimah-e-Taubid*, are *muwahhidin*. However, the term *muwahhidin* has been adopted by some Muslims who consider the Quran and hadith to be

- Promised Messiah^{as}** A title given to the Reformer prophesied to appear during the Latter Days, by the Holy Prophet Muhammad^{as}; *see also* **About the Promised Messiah** (see p. xxvii).
- Quddus** An attribute of Allah, which means the Holy.
- Quran** *see* Holy Quran.
- Qutb** The polar star. Metaphorically applied to a saintly leader who guides people out of darkness.
- Rabb** Lord, Master, Creator; One who sustains and develops; One who brings to perfection by degrees.
- Rabbul-alamin** An attribute of God as mentioned in *Sūrah al-Fātiḥah*. Meaning: 'Lord of all the worlds.'
- Rahmaniyyat** *See* Rahman.
- Rishi** A Hindu saint or a spiritual scholar.
- Rububiyyat** Allah's attribute of sustaining or nurturing.
- Sahib** A title of respect similar to diverse English terms like Mister, Honourable, and Revered.
- Salat** Five daily Prayers that are obligatory for Muslims.
- Sattar** Concealer of weaknesses; one of the attributes of God.
- Shariah** Religious law of Islam. The term is also used in the general sense of any revealed law.
- Shirk** Associating partners with God.
- Sufi** A Muslim focusing on mystical and ascetic aspects of religious worship.
- Sunnah** In the context of the formal Prayer, refers to those *rak'aat* that the Holy Prophet^{as} offered but are not prescribed as obligatory and are dropped while travelling. *Sunnah rak'aat* are offered regularly by practicing Muslims.
- Sūrah** A chapter of the Holy Quran.
- Tahajjud** Early morning supererogatory prayers.
- Taqwa** Righteousness. Fear of God.
- Tauhid** The Oneness of God—the fundamental Islamic belief that there is no one worthy of worship except Allah.
- Tirmidhi** A book which contains collections of *ahadith*.
- Ulema** A class of Muslim scholars.
- Vedas** The most ancient Hindu scriptures, written in Sanskrit and containing hymns, philosophy, and guidance on ritual for the priests of the Vedic religion.
- Wahi** Divine revelation from God, used interchangeably with *ilham* in Islamic terminology.

Walimah Reception given by the husband after the marriage has been consummated.

Wali Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *wali* [friend] or *waliyyullah* [friend of Allah], the plural form is *auliya'ullah* which is sometimes abbreviated as *auliya*.

Zakat The fourth pillar in Islam known as obligatory almsgiving, which constitutes the social support system in Islam for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification.'

Zikr *Zikr* is an Arabic word meaning remembrance. *Zikr-e-Ilahi* means the remembrance of Allah. *See also Prayer and Prayers.*

Zuhr Lit. midday, noon. Refers to the early afternoon Prayer (one of the five daily Prayers in Islam).

Zul-Qarnain Lit. One who lives in two centuries or one with two horns. Historical figure mentioned in the Holy Quran. Also contains a prophecy about the Promised Messiah^{as}.

Zamzam An underground spring in Makkah that appeared at the time of extreme desperation following the prayers of Hazrat Hajirah (Hagar), the mother of Hazrat Isma'il (Ishmael), when he appeared close to dying out of thirst. It continues to flow to this day.

NAMES OF PROPHETS IN THIS BOOK

RAS with Diacritical Marks	Transliteration Without Diacritical Marks	Phonetic	English Equivalent
Ādam	Adam	Aadam	Adam
Ibrāhīm	Ibrahim	Ibraaheem	Abraham
Dāwūd	Dawud	Da'ood	David
Yahyā	Yahya	Yahyaa	John the Baptist
‘Īsā	Isa	Eesaa	Jesus
Sulaimān	Sulaiman	Sulaimaan	Solomon
Muḥammad	Muhammad	Muhammad	Muhammad
Mūsā	Musa	Moosaa	Moses
Nūḥ	Nuh	Nooh	Noah
Yūnus	Yunus	Yoonus	Jonah
Yūsuf	Yusuf	Yoosuf	Joseph
Masīḥ	Masih	Maseeh	Messiah
Ismā‘īl	Isma’il	Ismaaeel	Ishmael
Ilyās	Ilyas	Ilyaas	Elijah
Ibn-e-Maryam	Ibn-e-Maryam	Ibn-e-Maryam	Son of Mary

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